# Christianity Vindicated: (9)

OR,

## The Fundamental Truths of the *Gospel* concerning the *Person* of *Christ*, and *Redemption* through *Faith* in *Him*, maintained,

AGAINST

The Cavils and Groundless Exceptions of { *Andrew Robeson*, and *George Keith*, } { *Gawen Lawrie*, and *George White-head*, } Who are called by the Name of *Quakers*.

BEING

A Reply to a Book published by these Men in Opposition unto a Book, Intituled, *A Testimony to the true Saviour.*

By *ROBERT GORDON*, Author of the said *Testimony*.

1 Tim. 4. 1, 2. *But the Spirit speaketh expresly, that in the latter times some shall depart from the Faith, giving heed to seducing spirits—speaking lyes in hypocricie.* —

1 John 4. 1. 3. *Believe not every spirit —for— every spirit that confesseth not, that Jesus Christ is come in the flesh, is not of God.* —

1 John 2. 22. *Who is a Lyer? But he that denyeth that Jesus is the Christ, he is the Antichrist.*

John 20. 31. *But these things are written, that ye might believe, that Jesus is the Christ, the Son of God, and that believing ye might have life through him.*

LONDON, Printed for *Robert Boulter*, at the *Turks-head* in *Cornhill*, near the *Royal Exchange*, 1671.

BIBLIOTHECA · BODLEIANA ·

# THE PREFACE TO THE Christian Reader.

HAving lately published a Book, intituled, A Testimony to the true Saviour; the tendency whereof was, to bear witness in these latter and dangerous times, (as concurring with, and consenting unto the voices of all the Prophets and Apostles in the dayes of old) To the man Christ Jesus of Nazareth, as the Lords Christ, and our only Saviour; And unto reconciliation, justification and redemption, as already in being in him, purchased, compleated and perfected with God for sinners, by the price of his whole, intire and perfect obedience to his Fathers will in his crucified body without us; to be made effectual by the workings and operations of his Spirit in all such, who through faith in him receive that attonement: And hence rejecting the errours which tend to the darkening or denying of those blessed truths, so plainly testified unto in the holy Scriptures, among whomsoever they were lodged, without reflection upon any persons or people whatsoever.

The great opposition and contradiction raised against this my Testimony, and the reproach thrown upon me because of it, fully satisfies me, that a publick Testifying unto those truths was and is both seasonable and necessary.

*A faithful account of the exceptions brought by theſe* Four Men *againſt this* Doctrine of Chriſtianity, *and therewith of the Principles of truth teſtified unto in the holy Scriptures by the* Prophets *and* Apoſtles, *whereby may be ſeen their agreement or difference with each other, is the matter in this following Diſcourſe; where I do invite the* Reader *to be no farther concerned, then as he is* a Chriſtian.

*If their Book in anſwer to* my ſaid Teſtimony, *intituled by them,* The light of truth triumphing *hath or ſhall come to thy view, judge not of it by its fair title; the nature of things doth not alwayes anſwer the names or inſcriptions put upon them;* Hereticks *of old have named themſelves* Orthodox; *there is nothing more common then for men to adorn errours with the robes of truth, and to deform truth with the rags of errours: Therefore I would not have thee judge the better of theſe mens Doctrine, becauſe they have named it,* Light of truth triumphing; *Or the worſe of what is aſſerted in* my late Teſtimony, *becauſe of the black mark of* darkneſs, ignorance, errour and envy, *they have branded it with.*

*Wonder not that in theſe laſt times even* Chriſtianity *it ſelf in its very foundation (the Perſon of our Lord Jeſus, who is that Rock upon whom it is built, and faith in him as being* the Son of Man *now bodily glorified without us) is ſtruck at and denied; and that among us in theſe Nations, where ſo many years* He *as Saviour, and faith in* him *for Salvation hath been openly owned and profeſſed: Which as it may be looked upon as a juſt rebuke from the Lord againſt ſuch among us, who having long profeſſed him in words, yet have and do deny him in their converſations: So it is alſo no leſs then what was plainly foretold by the Holy* Apoſtles *to come to paſs in the laſt times, to wit,* that ſome ſhould depart from the faith, even denying the Lord that bought them; and that many ſhould follow their pernicious waies.

*And although theſe men who have thus appeared againſt* my Teſtimony to the true Saviour, *are called by the name of* Quakers, *as reckoning themſelves of that Sect or Company, yet let it not be ſo looked upon, as if there were not many among thoſe people, who (not knowing theſe depths of Satan as they ſpeak) are not in their underſtandings intangled in theſe errours; and therefore every one being to give an account for himſelf of his own faith, we are in charity no farther to determine upon perſons among that people, as carried away in this Apoſtacy* from the faith as it was once delivered to the Saints, *then as they acknowledge and own it to be ſo, each for himſelf:*

But

*But that there are some pretending to be Teachers among them, and some others also, making a fair shew, under the disguise of the names of Light and power within, thereby bringing in damnable errours to pervert the faith of some, is too too manifest; among whom these Four Men have numbred themselves, by this their voluntary opposition they have raised of their own accord against the plain truth, left to us upon record by the* Prophets *and* Apostles, *and Testified unto by me: Against whom I own no other opposition, then in and by the Spirit and Doctrine of Truth to stop the mouthes of these and such gain-sayers.*

*Not any delight I have in re-joynders of this kind, hath led me thus forth to take notice of these mens exceptions against the truth; But their wresting and misapplying the words of the Holy Men of Old recorded in the Scriptures, and jumbling the truths distinctly testified unto in them, thereby among simple people to deface and darken the truth published by the* Apostles, *and asserted by me, by forcing them to appear as a heap of confusion and contradiction, and there openly charging me as smiting in the dark, and as it were daring me to speak more particularly, hath forced and constrained me, for the very Truths sake, to this reply; & therein to name the very books wherein and by whom these errours are asserted as truth; that I might vindicate* my Testimony *to the blessed mystery of Christ crucified; against these and such opposers, so far as they appear against that mystery testifyed unto, in it; And that by removing all their exceptions against the truth, I might in my measure assert and justifie the blessed harmony which is betwixt the perfect redemption that is already finished in* Christ Jesus *for us, and the revelation of* Him *in us, against unbelievers in this age; who judging of this mystery by the reason of man, cry out, Confusion, contradiction, how can these things be so? And that such who through these and such mens fair, and high pretences (who are really mighty to deceive) are apt to be turned aside from the truth as it is in* Jesus, *might discern this* mystery of iniquity *in its root and tendency, so far differing from, and contrary unto the Doctrine of the* Prophets *and* Apostles.

*After perusal of this following discourse, judge impartially between me and these men according to the Scriptures of truth, and that doctrine, theirs or mine, which is most agreeable thereunto, let it be received, and let the other for ever be rejected.*

*And so farewell.*

R. G.

# ANDREW ROBESON.

I Begin with thee as being the *first man* I meet with of this *four-fold combination* againſt a plain *Teſtimony to the true Saviour*; and thou enters upon this work, as if through high ſwelling words, thou couldeſt at the very firſt daſh overthrow *the whole hoſt of Iſrael*, to wit, *the voices of all the Prophets and Apoſtles* in this matter; and being thus puffed up with thy aiery notions, and drunk with the conceit of thy own abilities, thou reckons another as *bewildred and reeling*, who ſtands upon *that rock* againſt which the powers of darkneſs cannot prevail, and thou in vain kicks.

The firſt thing I take notice of, is, that thou chargeſt me as *fighting againſt the light of truth*; and afterward that my words ſpeaking of Chriſt as having the iniquities of us all in his own body upon the tree, *verge nigh to blaſphemy*; and that *in effect I make Chriſt as ſpiritually within us an allegory*; all which I only mention to let the impartial Reader ſee how forward thou art to cavil, and what little reaſon thou haſt for it, from my words.

The next thing I mark, is this, thou telleſt me,— *that I ſeem to take it for granted, that the Quakers deny that body that ſuffered at Jeruſalem*— But I do require thee to point to me in what page of my Book, thou couldeſt find any ground to faſten this charge upon me, having not ſo much as mentioned that people in all my Book: But thou having forged this, thou ſtrengthens it with another of its own kind, ſaying of me— — *That I labour to prove the exiſtence of that body in the day of its ſervice*; — a matter not ſo much as intended by me; but ſuppoſing that as a truth already received, I aſſerted in the expreſs words of the *Apoſtle*, that *Jeſus Chriſt of Nazareth, a man approved of God among the people* was, and now is the true Chriſt and our only Saviour: and hence I rejected that Doctrine among whomſoever it was lodged, as another then that already delivered by the *Apoſtles*, to wit, *that he* [the God-head only] *that was manifeſt in that body of fleſh is he, the true and only Chriſt, and the light in every man that comes into the world, as it is manifeſt in every man, is he the ſame Chriſt, and ſo as in him, ſo in every man*; GOD MANIFEST IN THE FLESH: Thus while thou

thou pretends to be aſtoniſhed, to find me (as thou ſaieſt) cudgelling down my own ſhadow, thou thy ſelf art not aſhamed to be found plainly ſo doing, even then when thou doſt forge it againſt me. And next as if thou were got off with flying Colours,—*thou dares me and all men upon earth to prove that ever the Quakers denied the exiſtence of that body in the day of its ſervice*: — My ſoul hates this deceitful ſhifting the matter in Queſtion; It is very like that you do believe that there was ſuch a man, who (as Hiſtories mention) ſuffered death at *Jeruſalem* about ſixteen hundred years agoe, and ſo do the *Turks* and *Jewes*; yet ſeeing thou puts me to it, let me ask thee this queſtion, What means theſe and ſuch like words from among you concerning that body? — *how can we tell there was ever ſuch a man, we were not then living, we have nothing but our faith for it?* — Mark the tendencie of thoſe words; however hadſt thou dared me to prove, that the now preſent, glorified exiſtence of that bodie that ſuffered at *Jeruſalem* is denied by ſome Teachers, yea, even among that people: then I could have told thee (and it is commonly delivered as truth among you) that they have aſſerted, that *Chriſt hath no other body then his Church; whatle Monſter, one head and two bodies*: nay, look over the exceptions of thy partner *G. L.* againſt *my Teſtimony*, and thou wilt there find him plainly confeſſing this thing, aſſerting *that it is contrary to the Scriptures, to ſay of the child born according to the fleſh*, (to wit, *Jeſus Chriſt* the Son of *Mary*, whom old *Simeon* had in his arms] *there ſhould be no end of his Government, for he ſuffered death*: ſo that according to this doctrine, the death of the *man Chriſt Jeſus*, who was born of *Mary*, called *the Son of man*, hath put an end to his Government, and thence to his now preſent, glorified, bodily exiſtence; though our Lord himſelf ſaid of himſelf, even ſince his being aſcended and glorified, *I am Jeſus of Nazareth*; plainly affirming the now preſent exiſtence of *Jeſus of Nazareth*, the Son of man; according to that which he foretold of himſelf, Matth. 24. 30. *And they ſhall ſee the Son of man coming in the clouds of Heaven with power and great glory.*

Next thou expreſſeſt thy ſelf to me in theſe words, — *I take notice of thy acknowledgment, that the manifeſtation of God in the fleſh of Chriſt was that whereby way might be opened for the miniſtration of the other myſtery, Chriſt within us, ſeparating them, and making the one ſubſervient to the other; and yet after runs againſt it in the whole Scope of thy work.* — I anſwer, I have not otherwiſe ſpoken of theſe two Goſpel-myſteries then as they are teſtified unto in the holy Scriptures; ſo that I have

nor

not divided them, but declared of them all along my Book, as joyntly concurring together as neceſſary to us, yet in their order; not confuſedly jumbling them together, or making the Goſpel-diſtinction of them appear as oppoſites, and ſo as contradictory to each other; as doth thy partner *G. W.* But I have diſtinguiſhed them according to the order and method of the Goſpel, the firſt as wrought in Chriſt our Head for us, the laſt as to be wrought by Chriſt in us; the firſt as the ground and cauſe, the ſecond as the conſequence and effect; the firſt as in the one crucified body of Chriſt, finiſhed and perfected at once, by that one attonement and propitiatory Sacrifice once offered for ſins without the gates of *Jeruſalem*, the ſecond as in our bodies, or in us, who through faith *in him receive that attonement*, ſo daily doing, and in many bodies till mortalitie be ſwallowed up of life: And that this is the ſcope and tendencie of my Book is ſufficiently manifeſt, only thou haſt a mind to pick a quarrel where there is no juſt ground.

In the latter end of the 1. Page, thou brings in ſome of my words, torn from the ſentence they relate to, and then thou tells me, that it is contrary to the Scriptures, and to my ſelf within a few lines; and thus hath thy partners alſo dealt with me: For clearing whereof, I refer the Reader to my own words in thoſe places of my Book where they are mentioned, as too long here to be repeated: And to you as brethren in this iniquity, I ſay, might not ſuch as your ſelves deal ſo with the Scriptures of Truth with the like out-cry; and if ſo, could it be reckoned leſs then a piece of deceit, and it is the ſame in you to deal ſo with my words: And I leave it with the impartial Reader to be conſidered, whether it be equal dealing among men, that while *G. W.* in the 13. Page of his Part chargeth it upon me, as injurious, diſingenious, and falſe in not giving a true account of the Principles of the *Quakers*, which I undertook not, and therefore I did not ſo much as mention that people; that even in that ſame Book theſe men ſhould deal ſo with my words, in not giving a true account of what they plainly expreſs, though they have of their own accord taken it upon themſelves to anſwer it: But what anſwer can rationally be expected from theſe men, who have not been ſo honeſt as to repreſent faithfully what I really and plainly publiſhed in that *Teſtimony?*

The next thing I obſerve, is, where thou clamours after this manner; — *what! Chriſt a propitiation for the ſins of the whole world, paſt, preſent, and to come, and yet a generation pleading faith in it, and not*

*ſheltered from the wrath of the Father thereby; what incongruus work is this?* — I anſwer, the one propitiatory ſacrifice of the body of Chriſt, is not the leſs ſufficient in it ſelf, to have been a propitiation for the ſins of the whole world; and ſo to have ſheltered even all mankind from the wrath of the Father; Gods love, and this great propitiation ſet forth by him, was large enough even for this: though it prove not ſo to unbelievers and hypocrites. The *Apoſtle* ſpoke truth, 1 *John* 2. 2. *of Jeſus Chriſt the righteous, he is a propitiation for the ſins of the whole world*; and our Lord alſo ſpoke truth of himſelf, *John* 3. 36. *He that believes not the wrath of the Father, abides on him*; and in effect I have expreſſed no more then what thoſe Scriptures holds forth. Hence I ſay, who but one like thy ſelf, who dares even call the Scriptures themſelves contradictory, durſt thus boldly reckon this doctrine of *Chriſt* and his *Apoſtle* incongruous?

In the end of the 2. Page, repeating ſome of my words, thou tels me, — *there is a ſuppoſition and queſtion of thy own forming, and then preſently thou concludes it a doctrine of ſome others*; and then thou adds, *it is a ſmiting of the Quakers in the dark:* — I anſwer, I did not aſſert that ſuppoſition and queſtion to be a doctrine maintained by ſome others; but I propoſed them as neceſſary conſequences of a Doctrine a little before mentioned in that part of my Book; to wit, of that doctrine which aſſerts, — *that redemption is not of ſinners that delight in ſin, but of a light or ſeed within, to be raiſed and redeemed within, to which the promiſe of redemption is; which ſeed is the ſeed of* Abraham *to whom the promiſe is, which Jeſus Chriſt takes upon him after the fleſh*: — A Doctrine mentioned in a Book, often printed and publiſhed by and among you, called, *Love to the Loſt*, pa. 46. 47, 48. But that which thou dares not meddle with, leſt thy ſpeech ſhould bewray thee; now I offer it to the underſtanding *Reader*, whether this queſtion may not pertinently be propoſed to the maintainers of that Doctrine. — *Is the Seed or Chriſt within, ſo under condemnation and the Curſe, that he needs to be redeemed therefrom? and if this Seed or Chriſt be not ſaved in every man, doth it remain in ſome for ever under condemnation?* Thy Partner *G. K.* in the 16. Page, anſwers thus, — *We ſay indeed that the Seed ſuffers under ſin, and is to be raiſed from under it; yet the ſoul, yea, and the whole man is alſo to be ſaved within; but the ſeed is not for ever under condemnation; for though for a time it ſuffers, yet in the time appointed of God, it is raiſed up in all, yea, in the moſt ungodly to miniſter in them wrath without mercy.* — This Doctrine *G. K.* aſſerts, but it agreeth

not

not with the Scriptures, ſpeaking thus, *That Chriſt died for ſinners, the whole need not the Phyſitian but the ſick; for a good man one may even dare to die, but Chriſt died for the ungodly*; By what Scripture can he prove that Chriſt died for a ſeed in man, which needed redemption, which ſeed is Chriſt in every man, and that Chriſt ſuffers under ſin in every man, and is to be raiſed from under it? for if ſo, he came to redeem himſelf in every man, who never conſented to ſin; ſo not the man, the ſinner that was under condemnation and the curſe, and delighted in ſin: But conſider the words of *Iſay*, *Iſa.* 53.6. *We all like ſheep have gone aſtray, we have turned every one to his own way, and the Lord hath laid upon him the iniquity of us all*; and this *Peter* teſtifieth, 1 *Ep.* 2. 24. *He who did no ſin, his own ſelf bare our ſins in his own body on the Tree*; how expreſly doth theſe Scriptures refute that aſſertion of *G. K.* neither can he ſhow any Scripture to prove that the man JeſusChriſt doth bear our ſins, but as he did bear them in his crucified body when he ſuffered for us, *the juſt for the unjuſt*; of which I ſhall write more fully in anſwer to *G. K.* his part. And whereas he ſaith, The Seed is raiſed in the moſt ungodly in Gods appointed time, to miniſter wrath in them without mercy; he ſhould have expreſſed himſelf whether he underſtands by ungodly, men and women; and whether this Seed, which he calls Chriſt, or this miniſtration of wrath raiſed in them without mercy, be after their bodily death? for if ſo, the worm in Devils and damned perſons that never dieth, is Chriſt in them; *G. K.* ſhould prove this confuſed Doctrine of his, by the Scriptures, or keep it to himſelf. And ſince he ſaith, the Soul is alſo to be ſaved within, and the whole man; what an imperfect account doth he expreſs in this matter? as if the full and compleat redemption and ſalvation purchaſed by Chriſt, and in hope waited for by believers, were only a ſalvation or a being ſaved from ſin within; wherein he is reproved by the *Apoſtle*, *Rom.* 8. 23. *We have the firſt fruits of the ſpirit, waiting for the redemption of our body; we are ſaved by hope; we do wait in patience for it*: yet theſe Saints thus waiting for the redemption hoped for, already witneſſed in meaſure a being ſaved from ſin within: And for him to ſay the ſoul is to be ſaved, how doth it agree with the Doctrine publiſhed by *G. F.* in a Book, Intituled, *The great myſtery of the great Whore?* ſpeaking thus, p. 29. 68. 90. and 258. of the ſoul, which is part of man as he is a man, nothing elſe in man, being called his ſoul, but what is a part of him, — that, *It is infinite in it ſelf, more then all the world, a part of God, of*

*his being, and ſo divine, without beginning and ending, coming from God, and returning to God again; the power of God, and God doth not change, nor his Spirit, nor the Soul; God doth not change in his being, neither doth that which cometh from him:* – Doth a part of God infinite in it ſelf, without beginning, that changeth not, need to be ſaved? And if the ſoul be ſuch as is here expreſſed, then the end of ſuch mens exhortations and preachings cannot be to gather ſouls to God; becauſe being a part of God, without beginning, that changeth not, it could never, nor can never be ſeparate from God; and ſo contrary to that of the *Apoſtles*, the end of whoſe Miniſtry, was to beget men and women into the faith, and hope of the reſurrection of the dead, *That at the appearing of Jeſus Chriſt, they might receive the end of their faith, even the ſalvation of their ſouls* 1 Pet. 1. 9. As for thy charge of *ſmiting the Quakers in the dark*; I anſwer, if their own conſciences accuſe them not, neither do I; only ſuch Preachers as this (*G. K.*) doth impoſe upon them ſuch doctrine; how far they do receive it, it doth concern them not a little ſeriouſly to conſider.

In the concluſion thou tells me, — *That if others had not ſet my work before me, thou might'ſt have found in thy heart to have dealt with my Book throughout.* – And what thou wouldſt have brought forth is ſufficiently manifeſt by the little thou haſt publiſhed; and really if a man may judge of a work by the introduction thereunto, thou haſt given the *Reader* a true account of the following Work brought forth by thy Partners; who alſo have produced a piece of work ſutable to thy Introduction; wherein thou haſt made thy ſelf manifeſt, as ſmiting againſt the *true Saviour, the Man Chriſt Jeſus*, and redemption through faith in him, Teſtified unto by me; a work too heavy for thee, though raſhly undertaken by thee, againſt thy old acquaintance

*R. G.*

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## *GEORGE KEITH.*

THOU art the next Man I meet with oppoſing *my Teſtimony*; and thou pretends in words much higher then the reſt, telling me, *That thou finds ſomewhat in thee from the Lord to anſwer me in love to my ſoul:* — But re-examine thy ſelf; didſt thou ever to this very day in word or writing (though thou waſt in the ſame town with me) communi-

municate this to me? nay verily; It is true I saw this answer of thine another way then through thee; thou hast therefore either never received any thing from the Lord to answer me in love to my soul, (and it is but the product of thy own deceived mind fathered upon the Lord, as the manner is too too often among you) or else thou hast proved rebellious and unfaithful to him that sent thee, and most uncharitable to my soul in never delivering it.

In the Title thou tells me that I have disingeniously represented the *Quakers* and their Principles, and so saith thy Partner *G. W.* But I say again, if their consciences accuse them not, neither have I, who have not so much as mentioned them; and truly I do not find such a plain consistency in those Principles published as theirs by their Teachers, or such an unanimous reception of them by every person among them, as that I could have undertaken to represent them as the principles of every one among that people: But you are herein like those *Lawyers*, who when the Lord reproved the *Pharisees*, said unto him, *Master, thus saying, thou reproachest us also*; and thus it is with you: Errours lodged among *Turks*, *Jews*, *Arrians*, *Papists*, *Socinians* and *Ranters* cannot be reproved by a Testimony to the Truth, as recorded in the Holy Scriptures; But necessarily the outcry must be with you, *In so saying thou chiefly means the Quakers*; as if mainly concerned therein, though they are not so much as mentioned.

In the beginning of thy work thou speaks thus to me, — *the youngest child of truth may see thy weakness and confusion*; — What an inconsistency is there between thy words and this work, published by you Four against *my Testimony*? why was there such a stir raised about it? why was it not left in its own simple weakness, without being branded with nick-names of their nature who so named it? and why have so many of you joyned together (as if it were for your very lives) against it, yea, and forcing it to speak what it intended not? And that not by the youngest among you; But even by *G. W.* himself, reputed the Second among your Ministry; and not he alone, but assisted by the *Quick-witted*, *A. R.* the *Learned*, *G. K.* and the Wife, *G. L.*

In the 5. page, thou expressest thy self in these words, — *Though Redemption is wrought within by the Spirit of Christ, yet not without respect to Christ even as outwardly born and crucified:* — Here I take notice of thy slighting that great work of mans Redemption as already purchased by Christ for sinners, by that one sacrifice of his crucified-

body once offered for ſins; to be made effectual in all ſuch as receive that attonement by the operations of his Spirit within, through faith in *Him* the Attoner; Speaking firſt of a Redemdtion wrought in us by the Spirit, as if that were the cauſe and foundation thereof; only adding as ſomething in order thereunto, *yet not without reſpect to Chriſt as outwardly born:* And this is the Doctrine of thy Partner *G. W.* in the *9. page* of his part in theſe words, — *See Reader how erroneouſly he hath excluded the works of God and Chriſt from within, as to ranſoming and freeing man from ſin, and making him righteous; ſo bringing him into unity and friendſhip with God; which is the true ſenſe of redemption, juſtification and reconciliation, which are not obtained without the operation of the Spirit of holineſs within.: (though Chriſts Teſtimony, ſufferings and example had a tendency thereunto) And* R. G. *would impoſe on people a faith concerning a redemption, reconciliation and juſtification, as being all finiſhed, wrought or purchaſed without them, without reſpect to any work wrought or to be wrought within them by any light or ſpirit whatſoever* — That I exclude the operations of the ſpirit of holineſs within, from being neceſſary for bringing the believer into union and friendſhip with God, is falſly charged upon me; yea, had not paſſion blinded this man, he might have read in *my Teſtimony*, that I aſſerted the neceſſity thereof in order thereunto: But that the operations of the ſpirit of holineſs in us, are the attonement, the propitiatory ſacrifice, *as* the ranſome, price or cauſe of our redemption, and that to be the true ſenſe of redemption, that I deny; And this man by affirming it, plainly contradicts the Scriptures, ſpeaking thus of our Lord, and the propitiatory ſacrifice of his crucified body, *That he ſlew the enmity in himſelf ſo making peace, that God reconciled us to himſelf through the death of his Son, while we were yet enemies*, ſo no qualification wrought in us by any ſpirit whatſoever in order to the perfecting of the purchaſe of a redemption, and paying the ranſome for ſinners: Hence not I, who only Teſtified to the Truth of the *Apoſtles* expreſs Doctrine; But this man is more truly and properly an impoſer of this his unſcriptural Doctrine; eſpecially being a Teacher of a people, to whom it is not allowed to queſtion, examine or diſſent from the Doctrine delivered to them by the ancient friends of the Miniſtry: But to theſe men I ſay, that the works wrought for us by Chriſt in his crucified body, is the firſt Myſtery, the foundation of all our mercies, the ground of the poſſibility of having any works wrought in us by the Spirit of God, tending to our being made like

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unto him: yea, had not our Lord finiſhed the work the Father gave him to do, when he ſet him forth as a propitiation for the ſins of the whole world, and had he not triumphed over all things that were againſt us for us, and had he not obtained eternal redemption for us by the price of his blood, we had not witneſſed the benefit thereof by receiving that attonement through faith in him; if he had not died (not for himſelf, but) for our ſins, and riſen for our juſtification, we had died in our ſins, and remained in death for ever; the works wrought in us who believe, being but the conſequence and effect of what he did for us, even when ſinners, before we believed; *He loved us firſt, he ſaw us in our blood, and ſaid unto us, live, and it was a time of love; he died for us while we were yet ſinners, and reconciled us to God, while we were enemies*: And this Doctrine doth not invalidate the inward operations of God within us, neither is it *the Devils or his Agents inſtrument*, to exclude the inward works of Chriſt, as if not neceſſary to us, thereby to make us partakers of his Divine Nature, and give us fellowſhip with the Son of God; as *G. W.* in his laſt words of his part would make people believe; But it is the very Doctrine of the *Apoſtles*, thus Teſtifying of Chriſt, *That he ſlew the enmity in himſelf, ſo making peace*; who having finiſhed the work the Father ſent him to do, by purchaſing and perfecting Redemption and Reconciliation with God for ſinners, by the ranſome of himſelf; and being aſcended and glorified, ſent forth his Ambaſſadours, *intreating men to be reconciled to God*; That in all Ages and Generations ſuch as *through faith in him receive that attonement* might witneſs what the *Apoſtle* teſtifieth of the *Corinthians*, 1 *Cor.* 6. 11. in theſe words, *But ye are waſhed but ye are ſanctified, but ye are juſtified, in the name of the Lord Jeſus, and by the Spirit of our God*; a place of Scripture mentioned by *G. W.* in his laſt words of his part, but miſerably perverted, contrary to the true intent of the Spirit, by leaving out theſe words, as preſſing him to hard [*In the Name of the Lord Jeſus*] as if of purpoſe to exclude the ſufferings and ſacrifice of Chriſt as the price of our Redemption, and the ground and cauſe of our witneſſing a being waſhed, ſanctified and juſtified by the Spirit: whereas had not the firſt been, the other had never been; and this man oppoſing and denying the firſt, ſhuts out himſelf from the benefit of the ſecond. Whileſt indeed it hath been the work of the Devil and his Agents in ſeveral generations to darken this Doctrine of the juſtification of ſinners, through the death of Chriſt, as a work already perfected with God,

God, to be witneſſed by the ſpirit through faith in Chriſt; By pretending through an obedience to be wrought by us, or in us to ſome law or other, (as the only way) to bleſſedneſs and perfection; being a principle agreeing with *the reaſon of man*; Thereby darkning and plainly denying the attonement, and one propitiatory ſacrifice of the Body of the *man Chriſt Jeſus* once offered for ſins, and redemption as already obtained through his blood, ſo plainly Teſtified unto throughout the Scriptures; as being known only to believers through the revelation of the Spirit.

But further, that thou derogates from the honour and dignity that belongs to the Son of God, appears by thy next words, *pag.* 5. ſaying —*That Chriſt offered up his very fleſh through the eternal Spirit, in the outward as an attonment unto God, in order unto our juſtification, ſo as thereby he made ready way for our juſtification, though our juſtification was not ſimply and abſolutely wrought thereby, as if no more were to be done by him, or his ſpirit in us.* —— I do acknowledge that although I do aſſert, that redemption and juſtification is already purchaſed for ſinners, by the intire and perfect obedience of the *man Chriſt Jeſus*, as he whom God ſent forth as a propitiation for the ſins of the whole world, and that he finiſhed and perfected what he came to do for us; yet I do not ſay that he ſo finiſhed it for us, as if no more were to be done within us by his ſpirit, in order to our receiving that attonement: But thou as doth thy Partner *G. W.* jumbles theſe things confuſedly together, and ſo divides not the word aright; ſpeaking of the works wrought for us by Chriſt, as lame and imperfect, not as having purchaſed redemption, and reconciliation with God for ſinners, but only having done it in part; ſo not as having finiſhed the work given him to do (though he ſo Teſtifieth of himſelf) but that he did ſomething in order thereunto, that his Sufferings, Teſtimony and Example had a tendency thereunto; not telling how much or what he did, or what he left undone; and what further tendency the Sufferings, Teſtimony and Example of Chriſt had hereunto, then that of *Pauls*, or any other Martyrs, whoſe Teſtimony, Sufferings and Example had alſo a real tendency hereunto; which you ſhould have diſtinctly done, had you intended plainneſs, in honeſty to bring forth your doctrine to be tryed in the light: Therefore although in the 13. *pag.* thou acknowledges, *That Chriſts outward coming was not a bare Example, but had a real influence and ſervice in its place*; yet becauſe thou ſtill keeps thy ſelf in the dark, unwilling to be manifeſted

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in the light, not telling us what that further influence and ſervice was, more then being a bare example; and oppoſeſt him as the great propitiatory ſacrifice for the ſins of the whole world, as having by the ſacrifice of himſelf taken away ſin, and obtained Eternal Redemption for us by his blood, as being a work already perfected by that one offering once for all, telling us plainly that Chriſt did only ſomething in order hereunto; May I not therefore underſtand by thy ſaying, that Chriſt was more then a bare example, that thy meaning is, that he was ſent, to publiſh the univerſal love of God to mankind, in a tender of life and ſalvation to all that believed and fol'owed him (the Light) in all righteouſneſs; To aboliſh the ſhadows of the Law, To confirm his Doctrine by Miracles and an innocent life; and laſtly, to offer up his body to be crucified by wicked hands, as a compleat Captain and perfect Example; which is the fulleſt account of the ends of his coming, enumerated by *W. P.* in his Book, Intituled, *The ſandy Foundation*, pa. 19. Thus ſhuffling out *Him, the Son of Man*, As having laid down his life a ranſome for ſins; and as having offered up his body, and ſhed his blood without the Gates of *Jeruſalem*, as the blood of attonement, that ſpeaks better things then the blood of *Abel*, and as the one propitiatory ſacrifice to take away ſins; denying him as having already aboliſhed ſin, ſlain the enmity in himſelf, ſo making peace, as having made reconciliation, purchaſed juſtification for remiſſion of ſins, and obtained Eternal Redemption for ſinners; That all believers in all generations through this work ſo finiſhed and perfected by him in his body of fleſh, might through faith in Him, *the Son of Man, the Attoner*, receive that attonement for the remiſſion of their ſins, and as a ground of hope to them after their being dead, to be raiſed again unto life eternal by the reſurrection of the dead, unto all which the Holy Scriptures expreſly Teſtifie, and of all which this man ſpeaks not one word, but rather pleads againſt it: agreeable to that Doctrine publiſhed among you, ſpeaking thus in a Book, Intituled, *Sauls errand to Damaſcus*, pa. 8. *Chriſt in his people is the ſubſtance of all figures, types and ſhadows, fulfilling them in them, and ſetting them free from them: But as he is held forth in the Scripture-letter without them, and in the fleſh without them, he is their example or figure, which is both one, that the ſame things might be fulfilled in them that was in Chriſt Jeſus.* — But if thou tell me that thou haſt mentioned an attonement, a ſacrifice, a propitiation, yet I ſay, thou not having ſpoken of them, as only of the *Man Chriſt Jeſus*, or of thoſe ends in re-

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lation to us they are made mention of in Scripture, may I not therefore account thee one with thy Partner *G. W.* who in the 12. *pa.* of his Part, plainly expreſſeth himſelf in theſe words; — *That Chriſt in his outward death was a ranſome, an attonement, an acceptable ſatisfactory ſacrifice to God, a propitiation for mankind, and to be a living Example through all, not only to end the Law and Sacrifices without, but to bring the believers beyond and through the miniſtration of death, condemnation and wrath within, into peace and union with God*: —— But which of all the *Prophets* or *Apoſtles*, ever ſo wrote, of a ranſome, an attonement, a propitiation, a purchaſe, a price of our Redemption, as of a work to be done in us, as it was in Chriſt, or that in theſe Chriſt was an Example to us, that they might over again be effected in us, or that Chriſt was a figure; And which of all thoſe Holy Men ever ſo wrote, of a believers being brought through the miniſtration of death, condemnation and wrath, after the Example of the *Man Chriſt*, as he not having already in his body of fleſh born all theſe things for us, and by his reſurrection from the dead triumphed over all theſe things that were againſt us, for us: And which of all the *Apoſtles* ſo wrote of theſe things as thou haſt done, telling us that *Chriſt did ſomewhat in the outward, in order to our juſtification, though our juſtification was not abſolutely wrought thereby*: Now ſince in the Holy Scriptures this myſtery of faith in the *Man Chriſt Jeſus* for our Redemption and Salvation as already purchaſed by his obedience in the body of his fleſh, is plainly and fully expreſſed; this new coyned myſtery of faith in the light in your conſciences, or within you, as it is within you, and in every man as he comes into the world, as your *Saviour*, and obedience thereunto to be done and perfected in your bodies or within you, by his Spirit and after his example, as the cauſe of your juſtification for the remiſſion of ſins, and the ground of your hope for eternal Life, and ſalvation of the Soul and whole man; I ſay this Doctrine of yours being another then that of the *Apoſtles* cannot take place, but in them who having rejected the truth, are therefore given up to ſtrong deluſions.

But as having a mind yet further to cavil, In the 7. *pa.* thou argues thus; — *Is not this confuſion and contradiction to thy ſelf, firſt to ſay, a man dead in ſins, unſanctified, altogether a child of wrath, and yet God is fully attoned, perfectly reconciled to them*, I anſwer, Were it not more honeſty in thee, to charge the *Apoſtle*, then me, who wreſts not, but only repeats the *Apoſtles* words, ſaying, *we were reconciled to God*

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*by the death of his Son while we were yet enemies?* thou ſhouldſt therefore clamour againſt the *Apoſtle*, thus, is not this palpable confuſion and contradiction to thy ſelf, *Paul*, to ſay of enemies, while yet enemies, ſo unſanctified perſons, God fully to be reconciled with ſuch, even while ſuch? doſt thou think this clamour of thine, will make void the *Apoſtles* plain poſitive aſſertion? and ſhall we therefore ſay, the Apoſtle was miſtaken, and is now corrected by *G. K.* But that thou mayſt appear not ſo plainly to contradict the *Apoſtle*, in the beginning of the 13. *page*, thou tells me, — *And though the Apoſtle ſaith, while we were enemies, we were reconciled to God by the death of his Son, yet he adds, much more ſhall we be ſaved by his life*: I anſwer, Is it any wonder that thou unfaithfully repeats my words, to make them ſpeak what I intended not, when thou dare do the ſame with the very *Apoſtles* words, leaving that part of the ſentence out which is moſt weighty againſt thee? the *Apoſtles* words, *Rom.* 5. 10. being theſe, *much more being reconciled, we ſhall be ſaved by his life*; and what doth this make for thee? the *Apoſtle* ſaith, that while we were enemies we were reconciled, in the time paſt, and he ſpake truth, although thou dares quarrel it as a contradiction, and alſo the *Apoſtle* ſaith, *being reconciled* (in the time paſt) *we ſhall be ſaved by his life*; in the time to come, as to be done, although they were already reconciled; and from this alſo thou diſſents, as I have already proved by thy own words, *page* 16. ſpeaking of the Soul, yea, and the whole man being ſaved within; although the Apoſtle ſpoke truth, that being reconciled, we ſhall be ſaved by his life; that as God raiſed him from the dead, and as he now lives and ſhall die no more, we alſo whom while enemies, God reconciled to himſelf by the death of his Son, we who ſince we believed, having received that attonement, ſhall after our bodily death be raiſed from the grave, and be made partakers of that ſalvation, which through faith and hope we wait for while in the body; for we are ſaved by hope: And in the next words of that 13. *pag.* thou ſayſt to me — *And though thou uſes this Scripture to prove, that men are reconciled to God through the death of Chriſt, excluding any qualification wrought by him in them, yet it is but an abuſe of the place*; (though I only repeat the Apoſtles expreſs words, and mentioned no more then what is plainly aſſerted by them) *nor need I go further then thy own confeſſion to alledge a more ſafe way of underſtanding that Scripture, as where thou ſayſt, although in the dayes of* Iſaias *Chriſt was not then come in our fleſh, yet the Prophet ſpeaks of it as a thing already done, it*

*being ſo in the purpoſe of God; and ſo why may not* Paul *after this manner.* — I anſwer. *Paul* cannot be underſtood ſo to ſpeak, becauſe the death of the Man Chriſt was paſt before he ſo wrote: And if we ſhould ſo underſtand theſe words of the *Apoſtle*, it confirms what I aſſerted; for as Chriſts ſufferings ſpoken of by the *Prophet Iſaias* as done in his time, becauſe according to the Scriptures (and therefore my confeſſion) *were what his hand and his Counſel determined before to be done*; therefore they were in the fulneſs of time ſo really accompliſhed as God before determined; thus if *Paul* ſpoke of Gods being in Chriſt, reconciling the world to himſelf, and that while we were enemies we were reconciled to God by the death of his Son, it being ſo in the purpoſe of God before the foundation of the world, ſurely then, when Jeſus Chriſt came into the world to finiſh what the counſel of God before hand had determined, he really, actually finiſhed and accompliſhed it; or elſe the purpoſe of God was fruſtrate, and Chriſt finiſhed not what God before hand determined he ſhould do, and ſet him forth for to do; which to aſſert either of God or Chriſt are alike impiouſly blaſphemous.

Thy Partner *G. W.* in the 15. *page* of his Part, ſaith, — *This Doctrine tends to make a merry world in their ſins*; —— But the *Apoſtle* as if of purpoſe to rebuke this ſpirit. *Rom.* 6. 1. ſaith, *Shall we therefore ſin that grace may abound, God forbid!* and in another place, *The grace of God teacheth us to deny ungodlineſs*: And in the 16. *page*, *G. W.* further argues thus, — *Could that be an anſwer of divine juſtice, ſo to take vengeance on the innocent, and let the guilty go with their ſins paſt, preſent, and to come? and how can God then in juſtice execute wrath on any for ſin?* —— I anſwer, It is ſtrange to find this man, ſo very dark, thus to argue againſt God! However he is reproved by the *Apoſtle*, who ſaith in expreſs words (as if of purpoſe to check this cavelling ſpirit) of the *Man Chriſt*; *He died, the juſt for the unjuſt; though in him was no guile found, yet he was made ſin and a curſe for us; though he had done no violence, neither was any deceit* in his *mouth*; *yet it pleaſed the Lord to bruiſe him, he was ſmitten of God, wounded for our tranſgreſſions, the chaſtiſements of our peace were upon him though we had turned every one to his own way, the Lord laid on him the iniquity of us all*: This man ſhould thus anſwer the Prophet *Iſaias*, is that divine juſtice, to take vengeance on, wound ſmite, bruiſe the innocent, and let the guilty go free: And the *Apoſtle* aſſerts in ſo many words, *That Jeſus Chriſt the righteous is a propitiation for the ſins of the whole world*; may I not thence

thence in truth assert *Him* to have been *a propitiation for all sins, past, present, and to come*; which since this man so much quarrels, narrowing the extent of Christs death; of whom it is written, That *He tasted death for every man*, Let him plainly answer, (God having so determined before the foundation of the world) whether there was any necessity that the *Man Christ Jesus* should have been offered up as a sacrifice for remission of sins at all; the *Apostle* tells us, *That without blood there was no remission*; which if so, that if for the remission of every sin there be a necessity of that blood of attonement, if he did not then when he was offered up, attone for all sins, must he then come again to be offered up again for those remaining sins, not already attoned for, by that one Sacrifice of his Body, already once offered never to be offered again? And though this one propitiatory sacrifice once for all be sufficient in it self for the sins of the whole world, yet such as receive it not, but through unbelief reject him, Christ saith of such; *The wrath of the Father abides on them*; they remaining still in unbelief, the sentence of the Law, (*Cursed is every one that continueth not in all things which are written in the Book of the Law to do them*) remaining also in them, because they have not received this attonement, but putting that word of God, spoken to them from them, have judged themselves unworthy of everlasting life.

In the 7. *Page*, I find another exception against this Doctrine of the *Apostle*, 2 *Cor.* 5. 8, 19. - *The Apostles words are, Hath reconciled us*, viz. *Us who believe and are sanctified*; *but of the world he saith, reconciling, so not reconciled*; *yea in that same place he mentions a qualification on their part to be wrought by the Spirit in order to their full reconciliation, be ye reconciled to God.* — I answer, thou art here very hard put to it, who though thou be a Master of Arts, must be desired to ask the Boyes in the Grammar-School, whether *was reconciling*, and hath *reconciled*, do not both denote a time past; And if the *Apostle* spoke truth, saying in the time past, *God was in Christ reconciling the world to himself*, and if *Christ* also spoke truth of himself, *John* 14. 4. *I have finished the work the Father gave me to do*; then surely what God was doing in time past in *Christ*, to wit, reconciling the world to himself, he finished it; and so it is a work already done and perfected on God, part: And for that qualification mentioned by the *Apostle* on their part, it confirms what I asserted, and I have also affirmed it in *my Testimony*, that in order to make the reconciliation with God already finished by *Christ* effectual in every man, we are (as a qualification

required on our part, as to receiving that attonement already perfected) invited to be reconciled to God, who in Christ Jesus is already reconciled to us, even while enemies; which qualification on our part is not the reason or cause of our reconcilation with God; for the *Apostle* in the next words, plainly points out to us the reason and cause thereof; *For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him*; here is the foundation of all our hopes, the ground of our confidence, the reason why we are invited to be reconciled to God, *Jesus Christ who knew no sin, was made sin for us*, a work already done and perfected; the fruit and consequence whereof is, *that we might be made the righteousness of God in him*: Had not the first been done and perfected by Christ without us, we had never witnessed the second within us: They that sleight and reject the second, really neither know nor believe the first; they that oppose and reject the first, they shut themselves out from the second.

Now to conclude this matter, in the 13. *Page*, as if thou hadst set thy self of purpose to print thy self-contradictions, after a great deal of vain jangling thou confessest to the truth in plain words though against thy self and Partners; therefore I shall sum up this Doctrine which I have according to the *Scriptures* affirmed, and which thou contrary to the *Scriptures* hast cavelled against and denied, in thy own very words, — *We do willingly acknowledge, the full and perfect redemption was in Christ, while we were enemies; but now since we believed, we have received the attonement.* —

But I further take notice of thy next words in the 5. *Page*, thus; — *Our justification was not absolutely wrought by Christ as manifest in his body of flesh; As if his outward body, flesh and blood were the only sacrifice excluding the inward.* — I answer, neither do I assert that his flesh and blood was the only sacrifice; *for his soul was made an offering for sin*, so that thou shouldst have more fully expresst thy self herein: For if thou understands, *by excluding the inward*, the inward works of the spirit as wrought within us, then with thee, Christ in offering up himself a ransome and sacrifice for sin, is an imperfect, unsufficient propitiation excluding those inward works, as if these were a part thereof; thou shouldst have spoken more plainly in this matter, as doth one *W. S.* a Teacher among you in his Book, Intituled, *A new Catechisme*, pa. 64. in these words, As the Foundation and Principle of the *Quakers*; — *We believe that Christ in us doth offer up himself* (mark

(mark that, a work yet a doing) *a living ſacrifice unto God for us, by which the wrath and juſtice of God is appeaſed towards us; and that through the Offering and Sacrifice of CHRIST the hand-writing of Ordinances which ſtood againſt us, is blotted out;* (mark that, in the preſent time, as now doing,) — How plainly doth this man ſet himſelf to ſpeak another Doctrine then that of the *Apoſtles*; the ſacrifice offered up to God for ſin is called by the *Apoſtle, one offering, once offered*; and therefore alſo is called the offering of the body of Jeſus: Hence the *Apoſtle* ſaith plainly, 1 *Tim.* 2. 5, 6. *there is one Mediatour between God and Man, the Man Chriſt Jeſus,* (mark that, the Man Chriſt Jeſus, as Son of Man) *who gave,* (mark that, in the time paſt) *himſelf*, mark that, not meekneſs, humility, patience, or the like in every man, but himſelf) *a ranſom for all*: hence Chriſt the Son of Man was the ranſome for all; And ſo it is, *Epheſ.* 5. 2. *Who hath given himſelf an offering to God for us*: This man tells us, that it is the foundation of the *Quakers, to believe Chriſt in us* (as ſpiritually manifeſted in us ſo not as Son of Man without us) *doth offer* up himſelf a Sacrifice unto God for us: This man ſaith, *The hand-writing of Ordinances which ſtood againſt us is blotted out*, (as doing in us.) The Apoſtle ſaid, *blotting it out*, and took it out of the way, as done; Thus he renders the Foundation and Principle of the *Quakers* to be another then that of the *Apoſtles*; And ſuch kind of doctrine doth thy Partner *G. W.* mention in the 14. and 15. *Page* of his Part, in theſe words — *That in reſpect of our being renewed by the Spirit of Chriſt, we are ſaid to be purchaſed to God; and in this ſenſe it is ſaid, God hath purchaſed his Church with his own blood.* How darkly and confuſedly doth this man write: It is true, by being renewed by the ſpirit within, it comes to be manifeſt that we are theſe whom Chriſt hath purchaſed; but that theſe works of the ſpirit wrought in us are the Ranſome, the Attonement, the propitiatory Sacrifice, or any part of it, or the ground and cauſe of our being redeemed, that I deny as contrary to the Scriptures, Teſtifying the Sacrifice and purchaſe of our Redemption thereby, to be a work done at once, by the one offering of the Body of the Man *Chriſt*, and in this ſenſe it is ſaid, *God hath purchaſed* (a work done and perfected) *his Church by his own blood*; whereas *G. W.* his confuſed doctrine renders this purchaſe, as a work, dayly doing, in every generation, in many bodies, as every man comes to be renewed by the ſpirit: And really this is in effect no leſs then in a more fine dreſs of new coyned words a bringing in another, unbloody

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ſacrifice, like that of *Rome*, with this difference; that is an offering of a piece of Bread, which they ſay is the Body of Chriſt, this new one is Faith and Patience, and the like graces of the Spirit of God, which theſe men ſay, is offered up in us for us to God, as a ranſome, an attonement, and purchaſe of our Redemption: Both agreeing in this, that there is another offering, another ſacrifice dayly offered up for ſin, then that one ſacrifice of the Body of the Man *Chriſt Jeſus*, crucified at *Jeruſalem*, then and there once offered up to God through the Eternal Spirit for the ſins of the whole world.

In the *6. Pa.* thou acknowledges, — *That our ſalvation and juſtification hath a neceſſary reſpect to the death of Chriſt in the outward, God having ſo ordained it.* — Now conſider thy words, that which our ſalvation and juſtification hath a *neceſſary* reſpect unto, without the effecting thereof (to wit, the death of the Man *Chriſt*) we could never have been ſaved or juſtified: Now let *G. L.* and *G. W.* thy Partners in this work Teſtifie whether thou haſt ſpoken the truth herein, or not: *G. L.* writes thus to me, as is afterward mentioned in his Part, —— *It is not names and things done abroad, but the life within that redeems the ſoul to God*; — The death of Chriſt in the outward, being a name and thing done abroad, doth not (ſaith *G. L.*) redeem the ſoul to God; he allows not, but plainly excludes any ſuch neceſſary reſpect our Redemption hath to Chriſts death in the outward: *G. W.* in the *16. pa.* of his Part tells me, — *That it is a blaſphemous oppoſing the Omnipotency of God, and an undervaluing him as if he were no Saviour*, to aſſert any ſuch neceſſary reſpect our Redemption hath to the death of *Chriſt*; *eſpecially* (ſaith he) *while R. G. thinks God was ſo diſpleaſed, and his wrath ſo ſtirred up, that it would hold man captive in death, unleſs Chriſt as Son of* Mary *ſhould ſatisfie and anſwer this wrath, and undergo this death.* — Thus as it was ſaid of old of thoſe falſe witneſſes who bore Teſtimony againſt the Perſon of our Lord; ſo may it alſo be ſaid of you who have joyned your ſelves againſt *my Teſtimony* both to his Perſon and Doctrine; *And their witneſs agreed not together:* But to help thee out of this ſtrait, that thou mayſt joyn hands again with thy Brethren, turn to the *8. Pa.* of thy Book, where repeating theſe words out of my Book, *viz.* That there is another ſnare, that carrieth death in the boſome of it; and it is that ſpirit that publiſheth, that the light in every man is the true Chriſt our only Saviour, and there is not another; And that man is to be joyned to this light, which of it ſelf is able to redeem him as he becomes obedient thereunto: To

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all which thou adds these words,—*here with open mouth thou smites against our Principle*,—then surely by thy confession this must be thy Principle; and if so, thou plainly contradicts thy self; for here is no mention of Christs death in the outward, nor any room left for any such necessary respect our Redemption hath thereunto, that being a part of that snare, to pretend to Redemption without any such necessary respect to the death of *Christ*.

In the 8. page thou argues against me from some of my words thus, —*Thou sayest, light and power in Christ considered as distinct from his being a man, and the light in every man as he comes into the World, asserted to be he the true Christ, is to assert another Saviour then him, Jesus Christ of Nazareth born of* Mary, *and yet thou expressly pleads for Christ being formed within men; who of the weakest discerning cannot see thy self-contradiction here:* — I answer, thou art reproved by the *Apostles*, who plainly testified *that the same Jesus whom the Jews Crucified is both Lord and Christ, and there is not another*; and yet also pleaded that *Christ might be formed in them*; By the first telling us who the true Christ was and is, the *man Christ Jesus of Nazareth*, the same *Jesus* whom the Jews Crucified. In the other expression they tell us how we partake of his nature, to wit, by his being formed within us, called *Christ within the hope of glory*; *Christ dwelling in us by Faith*: Now thou jumbles and confounds these, not dividing the word of truth aright. *The man Christ Jesus of Nazareth* to be the true and only Christ, thou dost not confess, which the *Apostles* plainly did; Christ as formed within, the hope of glory, dwelling in us by Faith, as manifest within us; this manifestation of him as in us, thou calls the true Christ, our only Saviour, which the *Apostles* never did. Thus setting thy self to speak contrary to the *Apostles*, thou dares boldly (though blindly) call their plain positive Affertions, Contradictions.

And suitable to this thy Doctrine, is thy Confession of *Christ*, in the 13. page, in these words,—*We believe and acknowledg him who was manifest in that body of flesh, to be he the true and only Christ*. This is a new coined Confession; differing, and quite another then that of the *Apostles*, in these words, 16. *Matth.* 16. *Thou art* (not he that is manifest in that body of thine, but, thou) *art the Son of the living God*: and after his being ascended and glorified, they confess him in these words, *Acts* 2. 36. *Let all the house of Israel know assuredly that God hath made that same Jesus* (not him that was manifest in that body of flesh, but the same Jesus) *whom ye have crucified both* Lord and Christ: Is it

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becauſe he was hanged on a tree that thou art aſhamed to own him as Saviour? Or that thou doſt not believe that God raiſed him from the dead? or rather art thou afraid to confeſs him, becauſe of the *Phariſees*, leſt they ſhould put thee out of their Synagogue, as they have done ſome others, becauſe they openly confeſſed him? Oh conſider the words of our Lord, *Luke* 12. 8, 9. *Whoſoever ſhall confeſs me* (not him in me, but me) *before men, him ſhall the Son of man* (not him in the Son of Man conſidered as diſtinct from him, a man) *alſo confeſs him before the Angels of God; But he that denyeth me* (to wit the Son of Man) *ſhall be denyed before the Angels of God*: Doſt thou think that thou haſt found out a better manner of expreſſing this truth, then the *Apoſtles* had? or doſt thou not really change their Doctrine by thy new coyned manner of expreſſing it; for by the *Apoſtles* the *Man* is acknowledged as Saviour, *That ſame Jeſus whom ye Crucified, a man approved of God among the people; unto you this day is born a Saviour, Jeſus; there is one Mediatour, the man Chriſt Jeſus; by man came death, by man came alſo the Reſurrection of the dead.* By thee the *man* is left out and ſhuffled by, not confeſſing *him the Son of Man* (as the *Apoſtles* ever did) to be *he*, but *him* (to wit the God-head conſidered as diſtinct from his being a man) that was manifeſt in that body of Fleſh, to be *he*, the true and only Chriſt our Mediatour, which the Apoſtles never did; herein agreeing with the Doctrine of *H. W.* a Preacher among you, who in a Book intituled, *A Declaration to the Baptiſts*, pag. 13. tells plainly—*Chriſt was never ſeen with any carnal eye, nor his voice heard with any carnal ear*—hereby plainly denying *him* to be the *Son of Man*, who, as of purpoſe to rebuke this lying Spirit, teſtified of himſelf, that he was both ſeen and heard by the bodily eyes and ears of thoſe among whom he converſed, *John* 9. 35. he ſaith to the man that was born blind, *Doſt thou believe on the Son of God? he anſwered and ſaid, Who is he Lord that I might believe on him? And Jeſus ſaid unto him, thou haſt both ſeen him, and it is he that talketh with thee.* Mark this if our Lord ſpoke truth, he whom this man both ſaw and talked with, with his bodily eyes and tongue, was the *Meſſias, the Son of God.* And ſince he was aſcended and glorified, *Acts* 9. was it not the true Chriſt, *Jeſus of Nazareth*, who appeared and ſpoke unto *Saul*, as he was going with his Perſecuting companions to *Damaſcus*, he ſaid ſo of himſelf, *I am Jeſus of Nazareth*; yet it is added in the 9. verſe, *and the men which journeyed with him ſtood ſpeechleſs, hearing a Voice, but ſeeing no man.* Thus that *Jeſus* whom the *Apoſtles* Preached, and believed

believed in as the true Christ, the Son of God, was both seen and heard by the bodily eyes and ears of unbelievers: And hence *Peter* 1 *Epistle* chap. 7. ver. 8. writes thus to Believers, elect through the Sanctification of the Spirit unto obedience, who therefore in and by Faith had seen him, *Faith being the evidence of things not seen*, yet to such he saith, *that the tryal of your Faith might be found unto praise, at the appearing of Jesus Christ, whom having not seen, ye love, in whom, though now ye see him not, yet believing, ye rejoyce*: And hence our Lord said to *Thomas*, *John* 20. 29. *Because thou hast seen me* (and this was with his bodily eyes) *thou hast believed, blessed are they which have not seen* (and surely this is not of an inward sight of him by Faith) *and yet have believed*: Here is a being sanctified unto obedience in Christ with joy, and yet, in him whom they now see not.

And to maintain this Doctrine, in the 17. page thou mentions these words;— *Though it be said by some of us, that Christ was sometime preached as crucified to the Jews, but more generally a light to the Gentiles, which imports but one Christ in a twofold way of appearance; for though the Apostles Preached him in the form of a man, yet they Preached him also, and that more generally, a light to the Gentiles.* — What strange Doctrine is this? If the Apostles Preached Christ in the form of a man; when they so Preached him, was he not a real man? And if so, (and because you neither confess nor Preach him as a man, but as a light in that man Christ, and as a light in every man, as it is in every man, as he comes into the World) tell us plainly what is become of that man? Hath he now any real, individual glorified bodily existence? and was there ever, or will there ever be remission of sins Preached by the Spirit of God, but through that man? and where dost thou find in the Scriptures that the *Apostles* Preached one way of appearance of Christ to the Jews, and another to the Gentiles? Was not he whom they Preached in the form of a man to the *Jews*, and him they preached the light of the *Gentiles*, one and the same Christ, to wit, *the man Christ Jesus of Nazareth*; Old *Simeon* plainly tells us, (if he may be believed) that the *man Christ*, the child then born of *Mary*, whom he had in his arms, *is a light to lighten the Gentiles*; And he, the man *Christ*, said of himself, *I am the light of the World*; and the *Apostles* they preached *him* as *a man* (though he was and is also God) to be believed in for remission of sins, both to the *Jews* and to the *Gentiles*; that very same man they preached to be the *Christ* to the *Jews*, *him* also, and *none but him*, they preached a glory and a light both to

*Jews* and *Gentiles*; And this *Peters* diſcourſe to the *Jews*, *Acts* 2. and to the *Gentiles Acts* 10. doth plainly teſtifie. So the *Apoſtles* preached but one and the ſame Chriſt both to *Jews* and *Gentiles*, to wit, *the man Chriſt Jeſus of Nazareth*, and but one and the ſame way of appearance of the man Chriſt, both in the *Jews* and in the *Gentiles*, to wit, through Faith in *him*: And to *him*, as Saviour, and to this way of his appearance in Believers, through Faith by his Spirit, for Salvation and remiſſion of ſins, through him, I have in plain words teſtified, and you have oppoſed; but in the day of the coming of *this Son of Man*, even at the appearing of our Lord and Saviour *Jeſus Chriſt*, when he ſhall come the ſecond time without ſin unto Salvation (which haſteneth) which of us have confeſſed or denyed him, will then be manifeſted.

From page 9, to 12. thou uſeſt many words to prove the Doctrine of Juſtification through obedience to the light in every man as he comes into the World, not to be an eſtabliſhing of the Covenant of Works: In all which, thou haſt not touched that Doctrine as I laid it down; only (to ſhift the matter) thou tells me, – *That the New Covenant requires both Faith and Works upon our part*;—This I deny not: But I do deny that either Faith or Works wrought by us, or in us by the Spirit of Chriſt, are the previous, procuring, purchaſing cauſe of the Love of God to us while ſinners, and thence as the ground or cauſe of our Juſtification with God, or Salvation: This thou meddles not directly with, only to weaken and darken the *Apoſtles* Doctrine of Juſtification for remiſſion of ſins, and redemption through Jeſus Chriſt, freely through grace without works, *even through Faith in his blood, whom God hath ſet forth* (in the time paſt ſo already done) *to be a propitiation, to declare his righteouſneſs for remiſſion of ſins that are paſt, even the righteouſneſs of God manifeſted without the Law, witneſſed by the Law and the Prophets, even the righteouſneſs of God which is by Faith of Chriſt Jeſus, unto all, and upon all them that believe*: I ſay, to obſcure and oppoſe this Doctrine, thou tells me thus,—*Thou art ignorant of the nature of the New Covenant, as if doing were proper only to the Old and firſt Covenant in order to Juſtification, which is falſe*:—Thus according to thy manner, thou confuſedly jumbles this matter; but the better to inform me, why didſt thou not diſtinctly prove by the Scriptures, that under the *New Covenant* doing is properly required in order to Juſtification with God, as the previous procuring cauſe thereof? But not being able to do this, thou tells me in ſum this,—*That the works*

*of*

*the Law excluded by the Apoſtle from juſtification, is when the Law is done without life or ſpirit, the firſt Covenant or Law coming before the Seed be raiſed, ſo the works not done in Chriſt the Seed, do not juſtifie; And that the righteouſneſs by Faith is when the Law is performed in us by works in the Spirit, a righteouſneſs in the Elect Seed and works thereof:* --Theſe are ſtrange unſcriptural expreſſions, in effect renewing again the old *Popiſh* trick, to elude the force of ſuch Scriptures as do indefinitely exclude all works wrought in us or by us as the ground or cauſe of our juſtification with God for remiſſion of ſins, without any ſuch *ſtrange diſtinction*; which in plainer words they of *Rome* thus expreſs, the *Apoſtle* excludes from juſtification works which we our ſelves do, by our own ſtrength, without the help of the Grace of God, not thoſe works we do by the aid of the Spirit; which really confounds the Old and New Covenant, making them but one and the ſame: for that which requireth works to be wrought in us, as the ground and procuring cauſe of our righteouſneſs and juſtification, though wrought in and through the Spirit of God, whether by obedience to a Law without or within us, whether the works be done (as thou words it) before the Seed be raiſed, or in the Elect Seed, is a Law of works ſtill, and but the *firſt Covenant* ſtill, which ſaith *the man that doth theſe things ſhall live by them*; and ſo a being juſtified by works, contrary to the *Apoſtle*, Tit. 3. 5. *Not by works of righteouſneſs which we have done:* Rom. 11. 6. *If it be of works, then were Grace no more Grace*; But plainly one with that of *Rome:* And although it is God who worketh all our works in us and for us, and that works which God accepts, are performed by the help of his Spirit within us; yet the works ſo wrought are called in Scripture our faith, our hope, our good works; for it is the man that believes and obeyes, not God in the man, as ſome have fondly imagined: Hence notwithſtanding of this fa:-ſetched diſtinction, thy Doctrine is no other then the old *Law-working-ſpirit*, ſetting up an attonement, a propitiation, a righteouſneſs by obedience of works done (as thou ſpeaks) in the Elect ſeed raiſed in us; thereby denying that one propitiatory Sacrifice of the one Crucified body of the *Man Chriſt Jeſus*, and that blood of attonement, and redemption and righteouſneſs as purchaſed thereby, and ſo already in being in him as our head; which hath this real tendency, even to blot out of our hearts the name and remembrance of that *one great propitiation* once offered for ſins, and redemption, righteouſneſs and reconciliation with God as already purchaſed and perfected thereby, untill

no other righteousnes or redemption be known, but by obedience to the light in every man, as in every man; And thus *so much obedience, so much redemption, and no more*, saith this Law-working Spirit from among you; In this one principle agreeing with all the false Religions in the World, to wit, that obedience to some Law or other, is the ground and cause of Righteousnes and blessednes with God; as suitable to the *Wisdome of the Greeks*, and *reason of man*: Whereas the *Gospel* speaketh thus of our Lord, *the man Christ Jesus* hath done it already, receive the attonement, be ye reconciled to God, believe and be saved; exalting the *man Christ Jesus*, as the perfection of Grace and Righteousnes, as having already by the blood of his Cross, put an end to the ministration of the Law, slain the enmity in himself, the power of sin death and the Law for us; and thus he is our Saviour: And by receiving this attonement so already finished through Faith in him the Attoner, by the workings of his Spirit within us, redemption and righteousnes is known and witnessed: And this is the difference betwixt the first and second Covenant, that we return to blessednes with God, not by an obedience to be done and perfected by or in us, as the ground and cause thereof, but through that one propitiatory Sacrifice of the body of Christ once offered for all; thus by a living Faith being united to *him* the Saviour, his Victory and triumph becomes the Believers, who thus is compleat in him; and who can therefore truly say in the words of the *Apostle*, 1 *Cor.* 15. 55. *O death, where is thy sting? O grave where is thy victory? the sting of death is sin, and the strength of sin is the Law; But thanks be to God which giveth us Victory*, (mark that, how boasting because of works is excluded, he giveth us Victory) *through our Lord Jesus Christ*: But though thou mention a first and second Covenant, yet with thee they are in effect but one; especially whilst thou tells me of a first Covenant and Law which is abolished as a carnal Commandment, and yet callest the Law planted in every man as he comes into the World, the Law of the new Covenant of the Spirit of Life in Christ Jesus; which if so, the first Covenant and Law thereof being abolished, what new Covenant and Law thereof is brought in the place of it? with thee none at all, but still the same as was before, in the time of the Law, and afterward in all Ages, since the day that God created *Adam*, to wit, the Law planted in every man as he comes into the World: thou shouldst rid thy self of such confusion before thou judg another mans work confused.

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In Page 7. thou reckons this Doctrine, which excludes Faith from being the previous procuring cauſe of juſtification with God for remiſſion of ſins, the principle of the *Antinomians*: But this charge of being againſt the Law, or an *Antinomian*, is falſly caſt upon me, who owns and declares, that the Law is holy, ſpiritual, juſt and good; and that it remains in force as a Law, ſummed up by our Lord, in the love to God and to our Neighbour: And thou art rather an *Antinomian*, that is againſt the holy Law of God, ſaying in the 10 page,—*That the firſt Covenant or Law is called in the Scripture, a carnal Commandment*,—which is ſpoken by the *Apoſtle* to the *Hebrews* of the Law of the Levitical Prieſt-hood, and not of the Law of the firſt Covenant, either as it is in every man by nature, or as it was adminiſtred by *Moſes*, called the ten Commandments, of which Law the *Apoſtle* ſaith, *the Law is ſpiritual*: *thy ignorance of the Scriptures is very great*: And that ſpirit alſo from among you is alſo an *Antinomian*, againſt the holy Law of God that ſpeaketh thus, *That the Law written in Tables of ſtone, ſtood in meats and drinks, was faulty, made nothing perfect, and therefore was to be done away becauſe of its unprofitableneſs*; Whereas the Law is *holy, ſpiritual, juſt and good*, and Chriſt came not to aboliſh it, but it remains in force, and is ſtill profitable to them that are in Chriſt Jeſus, who came to fulfill it, thereby to take away (not the Law, but) that Covenant of Works, as being an adminiſtration of condemnation and death, which he aboliſhed and conquered, and put an end to thoſe typical ſervices, which pointed, and gave place to *him* the ſubſtance, who is *a Mediator* of a better Covenant eſtabliſhed upon better promiſes; that what the Law could not do, in that it was weak through the fleſh (mark that) not as if it were weak or inſufficient in it ſelf, as thou ſayeſt in the 10. Page,—*that it cannot give to man to perform perfect obedience to God*; But the Law was weak through the fleſh; *God ſent his own Son in the likeneſs of ſinful fleſh, and for ſin condemned ſin in the fleſh, that the righteouſneſs of the Law* (which through the weakneſs of the fleſh could not be fulfilled by us, but was fulfilled by Chriſt Jeſus for us) *might be fulfilled in us, who walk* not after the fleſh but after the Spirit; being through Faith in him under the adminiſtration of righteouſneſs and of the Spirit; and through his fulfilling the Law for us, thereby delivered from the condemnation and curſe thereof; from which man could not by his future obedience performed by or in him by vertue of any Law or light in him, have been delivered, ſo as to have obtained thereby Juſtification with God for remiſſion of ſins which were paſt,

paſt, without a Sacrifice, and his blood of attonement in whoſe mouth was no guile; becauſe without blood there was no remiſſion, and mans future obedience was but his duty: Wherefore *Heb.* 10. 2. *When he comes into the World he ſaith, burnt Offerings and Sacrifices for ſin which are offered by the Law thou haſt no pleaſure in, but a body thou haſt prepared me, lo I come to do thy will O God, by which will we are ſanctified through the offering of the body of Jeſus once for all.*

In the 13. page thou writes theſe words,—*But that I may make it appear that thou denyes the true Chriſt, I ſhall bring thy own words, expreſly denying that this light which enlightens every man that comes into the world is Chriſt*; and in the 17. page thou adds, *So John Preached him, and ſo did others*:—I anſwer, thou ſhould rather have added, ſo *G. F.* Preached him, and ſo have others among us called Quakers; and this had been truly ſaid, as may be read in that Book already mentioned, publiſhed by *G. F.* p. 16, 19, 20, 22, 45, 47, 94, 102, 279. And in another little Book publiſhed by *G. F.* Intituled *A Catechiſm for Children*, throughout that Book: But how dares thou write ſo of this holy man *John*, or of any of the Penmen of the holy Scriptures, who never ſo wrote of Chriſt, neither canſt thou ſhow me one place of Scripture wherein it is aſſerted of Chriſt, that the light enlightning every man that comes into the World, as it is in every man as he is born of a Woman, is he the true Chriſt; and this thou muſt prove, or thou proves nothing, but aſſerts thy own and other mens vain aery notions. It is true, the *Man Chriſt Jeſus* ſaid of himſelf, *I am the light of the World*; but this proves not thy notion, the light in every man as he comes into the World is he, the true Chriſt. Conſider the words of *Eſayas* 9. 2. *The people that walk in darkneſs have ſeen great light, they that dwell in the Land of the ſhadow of death, upon them hath the Light ſhined*: Compare this with *Matth.* 4. 14, 15. *And Jeſus departed into Galilee, and dwelt in Capernaum, that it might be fulfilled which was ſpoken by Eſayas, ſaying, the people which ſate in darkneſs ſaw great light.* Thus the man *Chriſt Jeſus* in his Perſon, by his Doctrine and Miracles, where he came and abode, was a light to them that ſate in darkneſs; and hence he ſaid of himſelf, *While you have the light believe in the light, yet a little while is the light with you*; I *the Son of Man* (who as long as I am in the World, am the light of the World) *muſt be lifted up, and be glorified with my Father, for I go to my Father*; *but I will not leave you comfortleſs*; *I will ſend the Comforter unto you, who ſhall receive of mine and ſhew it unto you*; *he ſhall glorifie me*: Hence the *Man Chriſt Jeſus* being

being aſcended and bodily glorified, by the miniſtration of his Spirit, in the children of Faith, cauſeth the light of his glorious Goſpel to ſhine in their hearts: And further though it be ſaid, *Chriſt is our life, in God we live and move and have our being, and Chriſt is all in all and through all*, wilt thou therefore aſſert that our life is Chriſt? that the life in all is God? that all in us is God? This agreeth indeed with that Doctrine publiſhed by *G. F.* in his Book already mentioned, Page 91, 229. — *The ſoul is a part of God, of his being, divine, infinite in it ſelf, without beginning, that God doth not change, nor the Soul; and every one turned to the Light, they ſhall ſee Chriſt, who brings the Soul up to God, whereby they come to be one Soul:* And this is the very root of *Rantiſme*, hence concluding, *the life in man and beaſt, yea in every thing to be God: and all to be one God at laſt, denying the real individual exiſtences of Angels, Saints, Devils, or wicked men in eternity*: and what theſe notions terminate in, is ſufficiently known: *Let us eat and drink, for to morrow we ſhall dye, the earthly bodies periſh, and the Spirit, Soul or Life of every thing comes to be all one Soul in God, and ſo God is all in all*: And although it hath been ſaid by ſome among you, that theſe termes, Chriſt is the Light, and the Light in every man is Chriſt, are convertible termes, yet that is apparently fals, and deceitful *Philoſophie*; for if ſo, then what might be truly and properly ſpoken of the one, might be alſo *ſo* ſpoken of the other; for ſo it is with all propoſitions convertible; And hence, as it was truly, and properly ſpoken of the man Chriſt, our onely Saviour, and the true Chriſt, who is the Light of the world, that he was born at *Bethlehem*, that he was hanged on a Tree, and gave up the Ghoſt, might alſo be truly and properly ſpoken, of the Light in every man that comes into the world, as it is in every man, which is moſt abſurd: I alſo acknowledg that it is ſaid 1 *John* 1 9. of Chriſt Jeſus, *That was the true Light which* φωτίζει illuminat, *enlighteth every man* ἐρχόμενον venientem, *coming into the world*; for ſo it is in the Greek; in the preſent time enlighteth every man coming into the world; and thus it agreeth with the purpoſe in the preceeding verſes, *there was a man ſent from* God *whoſe name was John, he was not that Light, but was ſent to bear witneſs of that Light*; thus teſtifying, not onely of *John the Baptiſt* as Lighted by *him*, whom he was ſent to point out; but that every man coming into the world to bear witneſs unto *him*, Is alſo Lighted by *him*, *Chriſt Jeſus who is the true Light*: & although *it* be true, that every man that cometh into the world, as he is a man, born of the ſeed of man, through natural generation, is enli-

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ned by *Jesus Christ*, as he is *the Word* that made the World, yet the *Apostle* hath not asserted it in this place of Scripture, neither doth he here say, that there is a Light in every man, or that the enlighting in every man as he cometh into the World, as he is a man, is He, the true Christ; and it is a most miserable wresting this Place of Scripture, to force it to speak thus, that there is a Light in every man as he comes into the world, by natural generation, as an elect seed in him, which is the true Christ, and mans onely Saviour: and thou hast belyed this Holy man; in saying of him, that he so preached, to wit; the Light, or enlighting in every man as he comes into the world, is *He, the true Christ.*

In the 14 Pag thou mentions these words; — *But that Law and nature, by which the Gentiles did the things contained in the Law, thou wilt not have it to be the Law and Nature of Christ, but some other thing, but what thou tels not.* — I answer, I said in the words of the *Apostle* 2. *Rom. that it is the work of the Law written in their hearts* (and in every man as he cometh into the world) *whereby they which had not the Law* (to wit in Tables of Stone) *did by nature the things contained in the Law, these not having the Law, were a Law unto themselves:* It is a Law or enlightning planted in Mans nature by that word which created him a Man, and without which he differeth not from a beast; hence it is not improperly called by some that *universal reason* that is in every man as he is a man, which also *G. W.* in *pag.* 6. seems to say of it; And though man through his disobedience wholly lost fellowship and communion with God, and hope of eternal life, with a possibility under that Covenant of works, through his future obedience, of ever being restored; yet he continued a man still, even under all this loss, and also enlightned by this Law, though more darkly, whereby he knew he had disobeyed his Maker, and therefore was ashamed and hid himself; and of which, had he been utterly deprived, he had ceased from being a man; and so from being capable of condemnation, or of receiving the promise of restoration; of which he knew nothing by this enlightning remaining in him, untill God published it to him, by promising him the *Messias*, the Womans seed to break the Serpents head; for that Law (as thou acknowledges, *pag.* 10. in these words): — *only condemns him, and gives him the knowledge of sin;* This Law or enlightning thus planted in mans nature by creation, is by generation conveyed into every man as he comes into the world, and is hence called by *Solomon*, 20. Chap. *Proverbs*, 27. verse *The Spirit of man which is the Candle*

*Candle of the Lord, ſearching the inward parts of his belly*; and of the ſpirit of man the *Prophet* 12. *Zach.* 1. writeth thus, *Thus ſaith the Lord which ſtretcheth forth the Heavens, and layeth the foundation thereof, and formeth the ſpirit of man within him*; hence this Law in every man as it is in every man, is that which God hath formed, & therefore of it the *Apoſtle* truly and properly hath ſpoken, *they do by nature the things contained in the Law*; as being born of the ſeed and after the kind of man, they are naturally or by nature men, ſo being born of the ſeed of man they do naturally or by nature the things contained in the Law, the work of the Law being written in their hearts as they are men; hence this Law or enlightning in every man as he comes into the world, being the formed ſpirit of man enlightned by him that made it, Is not God that formed it, the word by which the world was made, as *G. F.* in that Book above mentioned *pag.* 185. aſſerts, neither is it the word manifeſt in fleſh, as *G. W.* aſſerts, *pag.* 3 So what *pag.* 6. he would have to be *right reaſon*, in *pag.* 3. with him is, *God manifeſt in fleſh*: Neither is it the end of the Law, the Saviour, the Mediator, the Righteouſneſs of God, the foundation of God, as *G. F.* in that Book already named, *pag.* 9. 57. 102. 168. and 277. aſſerts; for by theſe aſſertions, the creature is, and is worſhipped inſtead of him, the creator, who is God bleſſed for ever: wherefore (if it be not too late) I would have theſe men conſider the words of the Lord ſpoken by *Eſayas* 50. 11. *Behold all ye that kindle a fire, that compaſs about your ſelves with ſparks, walk in the light of your fire, and in the ſparks that ye have kindled, this ſhall ye have of my hand, ye ſhall lie down in Sorrow*: And although by this Law or enlighting in every man, he is capable to receive the glad tydings of the Goſpel when preached to him, through the promiſed ſeed of the Woman, yet it is not *he*, the promiſed ſeed, neither is it the light of the Goſpel ſhining in our hearts by faith, as *G. W.* would have it to be *pag.* 6. Neither is it Chriſt within the hope of glory, nor the word of faith, nor the ingrafted word within that is able to ſave the Soul (though it be that which receives it, and where it abides when received) though thou ſeems ſo to aſſert in thy Book: Yet neither thou, nor any of you have proved or can prove what you have ſo aſſerted by the Scriptures of truth: And although by this Law in every mans nature, the eternal power and God-head may be known by the things that are made, and equity and ſobriety among men may be obſerved, yet the glorious Goſpel ſhining in our hearts by faith, is not thereby diſcerned, although *G. W. pag.* 6. ſo

affirmeth of it, asserting as much as if, right reason in every man as hee comes into the World by natural generation, discerneth the light of the glorious Gospel; which if so, why is the word of faith preached? how comes faith by hearing? and indeed to what end was the Comforter, the spirit of truth promised, and sent to reveal this Mistery? and how is it foolishnes to the *wisdom* and *reason* of *the Greeks*? But I find it not so asserted in the Scriptures of truth of this Law in every man as he comes into the World, that it discerneth or discovereth to man the purpose of grace that was in God before the world began; preached to *Adam*, foretold by the *Prophets*, typified *under the Law*, pointed out by *John the fore-runner*, whom last of all his *Apostles* preached, as do all his Ministers in all Ages, proclaiming this message of Gods love to the world, *not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins, that whosoever believeth in him should not perish but have everlasting life*; all in one joynt voice pointing to this *Jesus*, the Son of *Mary*, this *Son of man*, with an *Hosanna to this Son of David*, and to none before him, or to any ever since, *Behold the Lamb of God that takes away the sins of the world*; a voice not heard among you of the Man *Jesus Christ*, the Son of the *Virgin Mary*, as now existing outwardly bodily, without us, but applyed by some among you to meekness, humility, and the like within you: Therefore not the Law in every man as he comes into the world; but the Law of the Spirit of life in Christ Jesus shining in the hearts of Believers manifests to them *the Saviour Jesus*, and Salvation through faith in *him*; That being graven in the heart of a man, as he is a man, this being revealed only by that Spirit which the world never saw, nor can receive, as the Apostle plainly asserts 1 *Cor.* 2. 9, 10, 14. And hence these Laws are not therefore one and the same, because both of them are written in the heart, the one being within man, as he is a man, the other as he is a believer: And as these Laws are different so the teachings of them differ, hence the Apostle saith, *doth not even nature it self teach*, as being far below the teachings of the new Covenant; the teachings of this Law in every man, either as in every man, or as outwardly administred, leading no farther then, as it was said of old, *eye for eye, tooth for tooth, what you would not men should do unto you, that do ye not unto them*; But when he came who brought in a better Covenant, a more glorious Law, even that of the Spirit of life in Christ Jesus, *he* preached a higher Doctrine, *But I say unto you, love your enemies, bless them that curse you, do good to them that hate you*,

you; a Doctrine first preached by the *Prince of peace* himself, which the *Philosophers* were ignorant of, & the practice whereof these preachers among you of this Law in every man to be Christ, are yet to learn.

Now according to what I have thus in plainness asserted according to the Scriptures, thy Queries in the 15. *pag.* are thus answered. —1. *How could they do the things of the Law but by the divine nature of of Christ?* — The *Apostle* answers thee, *they did the things of the Law by nature, the work of the Law being written in their hearts.* — 2. *How could they be excused but by Christ?* — The *Apostle* answers thee, *by doing by nature the things contained in the Law, their conscience bearing witness, or their thoughts accusing or excusing one another.* — 3. *How could they be without excuse who disobeyed, if they had not a sufficient principle given to perform their obedience, which is Christ only?* — I answer, Consider some of thy dark confused Doctrine; in the 9. *pag.* thou asserts, — *that the Law or first covenant putteth man upon doing, without giving grace which is sufficient to make his works acceptable to God, and so man can give no perfect obedience to this Law*; — In this question thou affirms the Law by which the *Gentiles* did by nature the things contained in the Law to be a sufficient Principle, given to perform obedience, because *an insufficient principle had been a sufficient excuse*: But to thy question I say, the work of the Law written in their hearts was a sufficient principle to have shewed them the things contained in the Law; thus, *that which may be known of God being manifest in them*, God having thus shewed it to them, they are left without excuse; And whereas thou sayest, *that principle is only Christ*, that I deny, neither canst thou prove it by the Scriptures; but it is the work of the Law written in their hearts. —4. *How did some of them perfect the Law and were Jews inwardly, if not by Christ?* I answer, it is more then the *Apostle* affirms, that any of these *Gentiles* did perfect the Law; only, 2 *Rom.* 26. he saith, *if the circumcision keep the righteousness of the Law*: But however the *Apostle* answers thy question, *if the circumcision which is by nature fulfil the Law, it is by doing by nature those things contained in the Law, the work of the Law being written in their hearts.* — 5. *How could they clearly see the invisible things of God, but by Christ the Son, seeing it is said, none knows the Father, but the Son and he to whom the Son reveals him?* — The *Apostle* answers thee, *the invisible things of God are clearly seen by the things that he hath made*; that of God which is manifest in them, even the work of the Law written in their hearts, gave them an eye

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to ſee his inviſible power and God-head, to know God, and glorifie him as God.

In the 16. Page, thou ſayſt, — *Is there not a Divine elect Seed in the Saints by which he is formed in them?* — But becauſe here, and in other places thou ſpeaks of a ſeed, Chriſt within, that ſuffers under ſin, and is to be raiſed, of a juſtification and righteouſneſs in the elect Seed, and that the firſt Covenant and Law comes before the ſeed be raiſed; All which as new imagined notions, whereof (as thou expreſſeth them) there is no mention made in the Scriptures of truth, I return back to thy ſelf, and ſhall therefore plainly aſſert, what I find in this matter, in the holy Scriptures: Hence know that I do own, that there is an ingrafted word in the hearts of ſuch, to whom the meſſage of reconciliation with God, through the promiſed ſeed, being ſome way or other according to the good pleaſure of God conveyed, have not put this Word of God ſpoken to them, far from them, but have received it in an honeſt and good heart, keep it, and bring forth fruit with patience; living and dying in the faith and hope of the reſurrection of the dead unto everlaſting life, through the Man Chriſt Jeſus, whom God alſo raiſed from the dead, the firſt that ſhould riſe; as a living demonſtration, to all Beleevers in all generations, that he who was able to raiſe the Man Chriſt Jeſus from the dead, is alſo after their being dead, able to raiſe their mortal bodies, and faſhion them like to his glorious body; And that this word ſpoken to them, and received and planted in the hearts of Beleevers, is the ingrafted word able to ſave the Soul, and that it is, and is alſo called *the Seed* of the Kingdome, ſown by *the Son of Man*, which in the children of Faith, takes deep root downwards, and brings forth fruit upward in their lives and converſations, I acknowledge: But that the Law or enlightning in every man as he comes into the world, is this ingrafted word; or that this ingrafted word is in every man, as he by natural generation comes into the world, as a ſeed within him, that hath received Redemption for him, I do deny as not according to the Scriptures: As for thoſe words, *Amos* 2. 13. *Behold I am preſſed under you as a cart is preſſed*; It is ſuch words as is ſpoken of God, *Gen.* 6. 6. *It repented the Lord that he made Man on the Earth, and it grieved him at the heart*: as God is in himſelf unchangeably the ſame, ſo this cannot be properly ſpoken of him; neither is it thus to be underſtood, that God in thoſe wicked men repented or was preſſed down; neither is it ſo expreſſed in Scripture; But God is ſaid to be grieved for and preſſed down under

under the abominations of the wicked, becauſe when through his Prophets and Miniſters he witneſſeth againſt, and proclaims judgements becauſe of, their abominations, the word of the Lord through them being rejected, in them ſo ſent forth by him, he is ſaid to be grieved for and preſſed down under their wickedneſs; And this agreeth with the teſtimony of *Stephen* 5. *Acts* 51. 52. where their perſecuting the Prophets, their betraying and murthering the juſt one, and rejecting the teſtimony of his choſen witneſſes, is called *a reſiſting of the Holy Ghoſt*: and for thoſe expreſſions 6. *Heb.* 6 *of ſome crucifying to themſelves the Son of God afreſh*; the Apoſtle ſaith not, they that crucifie *him in himſelf*, but *to themſelves*; they who have been enlightned by the Holy Ghoſt, if ſuch fall away, they crucifie the efficacy of his death to themſelves, it is impoſſible to renew them again unto Repentance; becauſe rejecting *him* as the only propitiatory Sacrifice for remiſſion of ſins, there remaines to them no more ſacrifice for ſin, and ſo no remiſſion; O Conſider this and fear, before it be too late. And concerning that word of faith in the heart, 10. *Rom.* the *Apoſtle* tells us, *it is the word of faith which we preach*, and what it is he tells in the 9. ver. *if thou ſhalt confeſs with thy mouth the Lord Jeſus and ſhalt believe in thine heart, that God hath raiſed him from the dead, thou ſhalt be ſaved*: But that this Law in every man as he comes into the world, is this word of faith, that I deny, and thou haſt not proved it: for *Faith comes by hearing*, not by natural generation.

And further concerning the ſeed which is Chriſt, the *Apoſtle* 3 *Gal.* 16. ſaith, *To Abraham and to his ſeed were the promiſes made; he ſaith not to ſeeds as to many, but as of one, and to thy ſeed which is Chriſt*; thus *Chriſt*, as he is the ſeed of *Abraham* is the one ſeed to whom the promiſe belongs, what the promiſ was we have it in the 8. *ver. in thee ſhall all the nations be bleſſed*, &c in the 3. *Acts* 25. *Peter mentions this promiſe* as ſpoken of *that Jeſus whom the Jews delivered up in the preſence of Pilate*, &c not otherwiſe do I find in Scripture, Jeſus Chriſt called the ſeed to whom the promiſe belongs: And this unſcriptural Doctrine, the Light in every man as he comes into world to be Chriſt, a ſeed within, hath hatched among us of late theſe and ſuch aſſertions from among you, *the light the ſeed within is Chriſt, then I am he that ſpeaketh, Then Hoſanna: The Son is equal with the Father, I witneſs the Son in me, ſo I witneſs equality with the Father: the light in me is Chriſt, Chriſt is the word by which the world was made, then, it was ſaid of Chriſt, that he was in the world, and the world was made by him, & the world knew him not ſo it may*

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*be ſaid of this Prophet* G. F. as is ſaid by *S. E.* in his Paper intituled, the Quakers challenge, *pag. 6. Chriſt is the way, the truth, and the life, Chriſt is in me, and muſt he not ſay where he is, I am the way, the truth, and the life: he that hath the ſame ſpirit that raiſed up Jeſus from the dead is equal with God: Jeſus Chriſt the Myſtery paſſed before, the ſame ſpirit takes upon it the ſame ſeed where it is manifeſted:* as is mentioned in the Book intituled *Sauls* errand to *Damaſcus*, pag. 7. 8. which of all the Saints of old ever ſo ſpoke or wrote: But herein among you are fulfilled the words of our Lord; ſaying, *falſ Chriſts ſhall ariſe, and many ſhall ſay, I am Chriſt.*

Laſtly, I do alſo acknowledge, that Men and Women who are of the Faith of *Abraham*, are called, and are the ſeed of *Abraham*; And thus they are the brethren and Siſters of our Lord, who that he might be their Elder brother, *a real man*, took part of fleſh and bloud, by being *the one ſeed of Abraham* and *David* according to the fleſh: And this agreeth with the whole tendency of the Goſpel, *viz.* that man, (not only ſomething in man) fell from God through diſobedience; that men thus dead in ſins and treſpaſſes, who delighted in ſin, needed Redemption, not ſomething in men that never conſented to ſin; that the redeemer of Man, was and alſo is a real man, not only ſomething in man.

Thus having anſwered thy chief Objections againſt *my Teſtimony*, and by aſſerting the plain truth according to the Scriptures, clearly manifeſted how far different from, and contrary unto the foundation, The *Apoſtles* and all the Saints of old built upon, for Salvation, that Doctrine is which thou haſt declared of, I find thee in the 15. *pag.* framing a pretence whereby thou mayeſt ſeem to go off with ſome credit, telling me — *that I made a man of ſtraw and then knocks him down, that my Book is almoſt wholly ſpent in proving that which none of you deny, to wit, that Chriſt is come in the fleſh, ſuffered and died*; — But this is ſuch a pitiful covering, that thou mayeſt be ſeen through it by the weakeſt diſcerning, as not able to deal with the ſtrength of that which I have Teſtified unto; as indeed it is too hard for thee; for as I have already told thy partner *A. R.* that was not any part of my work, no not in any part of all my Book: But ſince thou ſeeks a hole to creep out at, I am willing to let thee go; only in love to thee, I adviſe thee to ſearch the Scriptures, for I find thee very ignorant of the truth as teſtified in them, and hence aſſerting new notions which thou haſt received from other

other men, which tend to the darkning and denying of the joynt Teſtimony of all the holy men of old to the true Saviour, and to Salvation through faith in him: And that thou mayeſt be delivered from this dangerous ſnare, and yet build up in thy ſelf and others thoſe truths which by this thy work thou haſt oppoſed, and contradicted, is the hearty deſire of thy Friend.

*R. G.*

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## *GAWEN LAWRIE.*

I Am next to deal with thee, whom I alſo find joyned with the reſt againſt *my Teſtimony*: and I am to remember thee that thou haſt thruſt thy ſelf among this Company by communicating to others my private Letter (written to thee as my Friend) without my knowledge or conſent, thence to bring forth in print what could be ſqueezed out of it to my diſadvantage, tending (as my words are forced to ſpeak) to no leſs (as you ſay) then an owning another Mediatour or Saviour, then *Jeſus Chriſt of Nazareth*; but who or what that other Saviour is, I am not told.

But to let thee and others know that I am not aſhamed of what I have written to thee; and that I am able to free my ſelf from that groundleſs aſperſion through thee caſt upon me, I have here ſet down what was moſt material in thoſe Objections thou didſt ſend me in writing againſt *my Teſtimony* with my anſwers thereunto: and let the impartial Reader judge which of us either pleads for or againſt, *Jeſus Chriſt of Nazareth, as being the true Chriſt and our only Saviour.*

In thy Letter thou writes theſe words, — *I find thy mind in this Book abroad, gathering in the comprehenſion what thou fancies, and haſt heard of others, ſo heaps up confuſion and contradiction; what will avail thee or me that we know abroad, of things done abroad? nothing at all; if ever thee or I come to know true peace, we muſt come to know the life that quickens; it is not names nor things done without, but the life within that redeems, that purgeth, that ſanctifies that quickens the Soul to God*; — Now conſider what is teſtified by the *Prophets* and *Apoſtles* concerning the the *man Chriſt Jeſus* without them, a name and thing abroad, con-

cerning whom, and what he did for Man-kind, thou ſayeſt (it being a name and thing done abroad) redeems not the Soul to God, *avails nothing at all*: while theſe Saints of old propheſied of, pointed out, ſpoke of, and believed in *him* for Redemption: they ſaw and believed, and left it upon Record to us, and their report is true, that we alſo who have not ſeen might believe and be bleſſed: and in effect in that one word thouhaſt made the coming, death, ſufferings and Reſurrection of the *Man Chriſt*, and that one ſacrifice for the taking away of ſin, as quite uſeleſs and unprofitable to us as to our Redemption, Juſtification, or Salvation, as a name and thing done abroad, that *avails nothing at all*; leaving out even the very Parentheſis of thy Partners, to wit, that Chriſts ſufferings and example had a tendency thereunto; wherein thou haſt outdone them all.

Another exception of thine was, in theſe words — *ſo it is contrary to Scripture to ſay Chriſt came in the weakneſs of our fleſh that came by ſin, It is blaſphemy to ſay, Chriſt came in the weakneſs of our fleſh.* — My anſwer was, ſurely either paſſion hath blinded thee, or a cloud of thick darkneſs hath vailed thee; how dare thou thus charge the *Apoſtles* as blaſphemers, who ſaid of *Chriſt*, he was made of a Woman, made under the Law, came in the likeneſs of ſinful fleſh, partaked of fleſh and bloud, was hungry, weeped, was touched with the feeling of our infirmities, and gave up the Ghoſt: are not theſe weakneſſes of our fleſh, and I may add, ſuch as came by ſin too?

Another charge was, That I write of the child born according to the fleſh (to wit, of *Jeſus Chriſt* the Son of *Mary*) — *There ſhould be no end of his Government; contrary to the Scripture that ſaith, he ſuffered death and continued not many years upon earth*: — My anſwer was, I aſſert according to the Scriptures, that the Son that was conceived in the womb of, & broughtforth by *Mary*, *he ſhall Reign over the Houſe of* Jacob *for ever, and of his Kingdom there ſhall be no end*; and doth it in thy underſtanding make void his Government, becauſe he ſuffered death? tell plainly, did the Grave hold him? did his fleſh ſee corruption? did he not riſe from the dead? and if ſo, art thou not in union with thoſe who gave money to the Souldiers to hire them to ſay, *that his Diſciples came by night and ſtole him away?*

Another charge was — *That I aſſert out of the natural ſeed of* David *is the Saviour, which is blaſphemy, contray to the Scriptures, which ſay he was without beginning and end of dayes*, and who *could tell his Gene-*

*ration*

*ration, which it ſeems thou ſeeks to count.* My anſwer was, that *out of the man* Davids *ſeed God hath according to his promiſe raiſed unto* Iſrael *a Saviour Jeſus*; and is this blaſphemy with thee? then ſurely the *Apoſtles* were blaſphemers: And if I did count his Generation, ſo did *Matthew* and *Luke*.

Now in anſwer to that part of my Letter publiſhed by thee, I do aſſert again that in thoſe Scriptures mentioned by thee, it is not ſaid who the true Chriſt was or is, but what and how he is in Believers; as thus, *if Chriſt be in you, he that hath the Son hath life, greater is he that is in you*, &c. The queſtion ſtill remains, who is he that is thus in us, and how is he in us?

Thou ſayeſt — *It is thy miſtake to ſay that Chriſt in believers is but the operation of his ſpirit in us, not he the operator*, — I anſwer, tell plainly, is the anointing in us as in us, *he* the anointed one? are the motions of his Spirit as in us, *he* the mover? are the gifts and graces of the Spirit in us, *he* the giver of them? I own that the *man Chriſt Jeſus of Nazareth* is the Operator and Author of Faith in us, but are faith, hope, meekneſs, &c. as they are in us, *he* the Son of man, the Author of them? how darkly doſt thou write of theſe things? not according to the Holy Scriptures, though agreeing with the Doctrine of *W. B.* a Teacher among you, in his Book intituled, *from the ſpirit of truth to all perſecuting enemies*, 39. pag. ſaying — *humility, meekneſs in the heart of Gods child is a Mediatour to aſſwage, and ſtop the wrathful anger which lieth in the enmity-ſeed, and it is the Lamb of God in whom he is well-pleaſed, that takes away the ſin, to whom the Soul is to hearken, as a true Prophet, guide, and Saviour*: And this is like the Doctrine aſſerted by *G. F.* in his Book already mentioned, p. 257. in theſe words; — *That which humbles people which brings down ſin, is the humility which bears the ſin and iniquity, which is Chriſt*: — Is there in the whole Scriptures any mention made of ſuch Doctrine? nay verily, it is quite another, and indeed a plain denying of the Teſtimony of the *Prophets* and *Apoſtles* joyntly teſtifying to the *man Jeſus of Nazareth, as the only Lamb of God that takes away the ſins of the world, who his own ſelf bare our ſins in his own body on the tree*; and there is not another man, name or thing ever in Scripture, called the Lamb of God which takes away ſin, but *he*, the man Chriſt: the very mentioning theſe things, is enough to refute them among ſuch, with whom the Scriptures have any credit. I wiſh for thy own ſake thou hadſt not joyn-

ed with these men against *my Testimony*, nor after this manner against thy old Friend.

*R. G.*

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## *GEORGE WHITE-HEAD.*

THOU art the last Man I meet with of this Company, who have joyned your selves together against *my Testimony*: And thy part in this matter is that of a *clamorous Woman*, having only brought forth a *meer Libel* stuffed with a parcel of *scurrilous expressions*, which I pass by as not fit to be repeated among sober persons; however it sufficiently manifests whose Off-spring thou art, and whence thy work is.

But to give *the Reader* some account of thy Spirit by thy work, let this be considered: I find thee very forward in fashioning my words at thy pleasure, to make them appear contradictions, which are really no further so, then as such as thy self might reckon the Scriptures of truth to be: But consider thy own words in a Book Printed 1669, intituled, *Christ ascended above the Clouds*, in the Preface (being an answer to one *J. N.*) — *The main subject of this* J. N. *in his Book is to prove the light in every man not to be Christ; which he should not need to have done until it had been so affirmed by us; for though we do affirm a spiritual divine light of God and his Son to be in every man, yet it is not our principle to say Christ is in every man, or that every man hath the Son*: Now read over thy words, *p.* 16. of thy part, speaking Thus of me — *let the impartial Reader judge of* R. G. *his confusion and ignorance, not owning the light that lightens every man to be Christ, or the Son of God, contrary to the Scriptures*; O strange! be ashamed; was it never affirmed before the year 1669, by any of the *Ministry* among the *Quakers*, That the light in every man is Christ, That Christ is in every man: if this man honestly intends what he hath asserted, without any mental reservation, wherewith at his pleasure to twist his words, meaning another thing then plainly he expresseth, Then surely, I suppose there may be so much honesty in *G. F.* to rebuke him openly, and bring him to a publick Confession before him; thereby at least to vin-

vindicate his own Book already mentioned Printed 1659; wherein it is often affirmed by him, that the light in every man is Christ, and wherein he pleads, That Christ is in every Man: See *pag.* 9. 10, 19, 20. and many other places through that great Book: Now which of these *Ministers*, speaking so contrary to one another, shall the people called *Quakers* (who depend upon such Teachers) believe? verily it is high time for such among them, who have known any thing of the Teachings of the Spirit of Jesus to cease from these men, and to deliver themselves from being thus imposed upon; however these assertions of *G. W.* compared together sufficiently manifests *his self-contradictions*, to such as are not willing to be deluded by him; For if the Quakers will believe *G. W.* it is not their principle in the year 1669, to say, Christ is in every man; but if they will believe *G. F.* it was their principle 10. years before; And if they will believe the same *G. W.* in the year 1670, then they must condemn *R. G.* as Anti-christian and ignorant, because denying the light in every man to be Christ, or Christ to be in every man.

Next let it be further considered (to manifest thy Spirit by thy work,) that in my *Testimony* I mentioned two Gospel-Misteries declared of in the Scriptures, both joyntly concurring as necessary to us, yet in their order; and that it was the work of the enemy in his instruments to divide them, and set them as opposites each to other, thence to render them as contradictory; Now this is really the greatest part of thy work, quarrelling and fighting against the works wrought for us by the *Man Christ Jesus* in his Crucified body, as erroneous and contradictory to the works he worketh in us by his Spirit: hence what Spirit drives thee is plainly manifest.

But let it be considered what it is I have asserted, against which thou so much clamours; I have testified in the *Apostles* expres words that *the man Jesus Christ of Nazareth, even that same Jesus whom the Jews Crucified, him God hath raised from the dead, and he is both Lord and Christ*: If this be so, why art thou angry? if it be false, tell us plainly: Thy quarrel against what I have asserted is manifest, first in the 13. *pag.* in these words — *for whom doth* R. G. *reckon, hath this God-man, as he calls him, or God in Christ in Union, wrought and compleated and purchased all*, &c. — An expression fitter at *Constantinople* then at *London*; however hence it is manifest that with thee, *Jesus Christ of Nazareth is God-man as* R. G. *calls him*; *not as* G. W. *esteems him:* But thou art reproved by our Lord who said o himself,

who

who was but one Person, these (may be contradictions to thee, if thou durst say so) seeming contrary expressions, and yet in both he spoke the very truth, *I and the Father am one*, yet *the Father is greater then I*: thus plainly he is both *God and man*, *in one undivided person*.

Next turn to the 16. *pag.* where repeating some of my words by which I proved the *true Christ* to have been and still to be *a man, not the word only, but the word made flesh, Jesus Christ the Son of* Mary; To this thou answers in these words — *Note his errour in denying the light to be Christ, and so opposing Christs Divinity*; — Mark thy words, If because of my asserting the true *Christ* to have been and to be a man, even then when I also asserted his being God, be with thee an opposing of Christs Divinity, as thou sayest it is, *then with thee the true Christ was not, is not a man*: Wherein thou art led by the Spirit and wisdom of the *Greeks*, who esteemed the Preaching of Remission of sins, and the Resurrection of the dead through the *man Christ Jesus* whom the *Jews* Crucified, as foolishness: But art reproved by our Lord himself, *Math.* 24. 30. testifying thus of himself, *And they shall see the Son of man coming in the Clouds of heaven with power and great glory*: and art contrary to the *Apostles*, who testified of *the true Christ* both to *Jews* and *Gentiles*, even after his being ascended and glorified, that he was and is a *man*; as is mentioned in several places of the *Acts*; adding 10. *Acts* 43. *that to him give all the Prophets witness, that through his name whosoever believeth in him, shall receive Remission of sins.*

Again turn to the 7. p. where thou expressest thy self in these words,— *Nor was the Son of God and his light to be under such a limitation either as to time or place* (to wit, in the Womb of the *Virgin Mary*) *as a finite creature*; *for his out-goings were of old from everlasting*: — Mark thy words, if that *holy thing conceived of the Holy Ghost, and born of Mary*, is not, was not therefore *the Son of God whose out-goings were from everlasting*, because (as thou words it) he was under a limitation as to time and place in the Womb of the *Virgin Mary*, then plainly with thee the *man Jesus Christ of Nazareth*, who was that Son of the *Virgin Mary*, *was not, is not the Son of God*: whereby (as in so many words) thou hast given the Angel *Gabriel* the lye, *Luke* 26.35, who being sent of God to the *Virgin Mary*, said, *that holy thing that shall be born of thee, shall be called the Son of God*: thus thou art in union with these *Jews* of old, who reckoned him but *a meer man, the Carpenters Son, John* 10.33. *for a good work we stone thee not, but for*

*for blaſphemy, and becauſe that being a man* [Mark thy own very Spirit] *thou makeſt thyſelf God*; therefore I do reprove thee in thoſe very words our Lord reproved theſe unbelievers of old, *36. ver. Say ye of him whom the Father hath ſanctified, and ſent into the world, thou blaſphemeſt, becauſe I ſaid, I am the Son of God.*

Next let thy cavils and exceptions againſt the works wrought for us by the *man Chriſt Jeſus*, be a little examined. In the 1. p. thou argues thus, — *how is ſin finiſhed without man, while no good is wrought within him? Seeing Chriſt works all things in us by his Spirit, how is all things finiſhed without them, before any good wrought in them?* — I anſwer, all things relating to the one propitiatory Sacrifice of the body of *Chriſt* once offered for the ſins of the whole World, as an attonement of his own bloud to be received and believed in for Remiſſion of ſins as the ground of our hope of the Reſurrection of the dead unto life eternal, are finiſhed: All things relating to our receiving that attonement, and making that bleſſed work, ſo already finiſhed by him without us for us, effectual within us, are wrought and to be wrought not at once, but by degrees, by the workings of his Spirit within us, untill mortality be ſwallowed up of life.

By what I have already written in anſwer to *G. K.* I have ſufficiently vindicated theſe truths teſtified unto by me, from the cavils of this man, according to the Scriptures; who either ignorantly or wilfully jumbles theſe things confuſedly together, not dividing the word of truth aright; And hence it is that he reckons it erroneous in me, and a contradicting, oppoſing and invalidating the inward operations of the Spirit of God within (which is falſly charged upon me) To aſſert of the *Meſſias*, the man *Chriſt Jeſus of Nazareth*, that *he finiſhed tranſgreſſion, made an end of ſin, brought in everlaſting righteouſneſs, fulfilled the Law, aboliſhed condemnation, Curſe and death, condemned ſin in the fleſh, took part of our fleſh, and in it deſtroyed death, and him that had the power of death, aboliſhed in his fleſh the enmity, ſo making peace, that he might reconcile both unto God in one body by the Croſs*; And all this for *ſinners, ungodly, unjuſt, enemies, even while enemies*, ſo no good wrought in them by any light or ſpirit whatſoever, ſo as to have purchaſed or perfected that bleſſed work: all which and much more being the expreſs *Teſtimony* of the *Prophets* and *Apoſtles*, concerning him and the work effected by him for ſinners thou *G. W.* art juſtly reproved by them, as having manifeſted thy ſelf a plain denier of them; and thy work is ſeen in the light of Chriſt Jeſus,

Jeſus, and by it, the Spirit that leads thee; ſo that theſe Scripture words thou ſteals out of the writings of the *Apoſtles* cannot cover thee from being diſcerned, while thou doſt not plainly and honeſtly mention, what is intended by them; writing (as thy manner is in thy works) darkly and confuſedly, thereby the more eaſily to deceive: And this is ſo plain in all this thy work, that to mention it in every place, would prove tedious: I would therefore only have *the Reader* conſider thy words in the 12.p.thus — *God ſent his Son to ſave man from ſin and death, whoſe ſufferings, ſacrifice, mediation, interceſſion and offices (with the bleſſed effects thereof within) we own and witneſs according to the Scriptures of truth as inwardly revealed:* —I own and acknowledge that the bleſſed effects of Chriſts ſufferings Sacrifice and Offices are to be witneſſed within, as inwardly revealed: But how confuſedly doſt thou write? If what is inwardly revealed within us, be the effects of the death, ſufferings, ſacrifice, mediation, interceſſion and offices of the Son of God, then there is a cauſe of thoſe effects, as previous and antecedent to them, to wit, his ſufferings and ſacrifice, which is therefore neceſſarily finiſhed, perfected and accompliſhed by him for us, without us, in his Crucified body, before the effects thereof could be witneſſed or revealed in us: And this is that which I plead for, and thou haſt oppoſed; as do alſo thy partners; ſpeaking other whiles of an attonement, a ſacrifice, a Mediation to be done by Chriſt within us for us; and at another time ſpeaking of the bleſſed effects of them to be witneſſed within; and therefore only mentioning theſe words of the *Prophets* and *Apoſtles* to catch ſimple Souls thereby, among a people where the Scriptures have had, and have ſome credit; while you really ſpeak another Doctrine then that teſtified unto by thoſe Holy Men of old, by theſe and ſuch expreſſions; But were you to Preach among a people to whom the report of the *man Chriſt Jeſus*, the Son of God, his Sufferings and Sacrifice is not conveyed, would it be accounted neceſſary by you to Preach Remiſſion and forgiveneſs of ſins through *that man*, and that one Sacrifice of his Crucified body; and the hope of the Reſurrection from the dead unto eternal life through faith in that man, even the ſame Jeſus whom the *Jews* Crucified, and whom God raiſed from the dead, and that he is both *Lord and Chriſt*, and that there is no other Saviour, and no other Salvation, but through faith in that *man*, and no other ground of hope or confidence of ever being ſaved, but through that ſacrifice already offered up,

up, and that perfect obedience by *him* already performed to the will of the Father? What you would Preach to such is manifest by your Doctrine, and by such like words from among you, *that you would Preach to the Indians, nothing but what they knew already:* However, to *him* the man Christ Jesus the *Apostles* testified, as Saviour, and through *him* they preached Remission of sins, and the Resurrection of the dead, To the *unbelieving Greeks*, with whom the Testimony of *Moses* and the *Prophets* had no credit; and so they Preached to them what they knew not before, strange (Gods say) they, *one Jesus that was dead, whom they preached to be alive*, and Remission of sins & the Resurrection of the dead through faith in him; *May we know* (say they) *what this new Doctrine thou preachest is?* In the 18. pag. thou expressest thy self thus,—*This man thinks that he is gotten beyond reason in his Paradoxes; every rational man may see his darkness herein, to conclude, the believer in warfare, and imperfections in the body, and in Victory in perfection in Christ, which is all one as to say, he is in Christ and out of Christ, perfect and imperfect at the same instant.* — I answer, there are *Scripture Paradoxes* relating to the Mystery of the Gospel, which mans wisdom and reason which is foolishness with God, cannot comprehend; hence to the wise *Greeks*, *Philosophers and Stoicks*, the Preaching of Jesus and the Resurrection from the dead, and of the day in which God will judge the World by that man, whereof he hath given assurance unto all men in that he hath raised him from the dead, I say, this Doctrine those *wise rational men* counted Paradoxes gotten beyond reason; saying of *Paul, what will this babler say? he sets forth strange Gods; because he preached to them Jesus and the Resurrection.* But I do acknowledge that among those Paradoxes, this is one; a believer lives at one and the same time in a two-fold state: by faith he is a *man in Christ Jesus, in him he is compleat*, while according to sense, he is *a man in the flesh*, subject to infirmities and death; *in the body he hath a Law of sin, in the Lord he hath put it off*; as he walks by faith he is in rest, victory and perfection; as he walks by sight he is in labours, warfare and imperfections: hence the Apostle testifieth 8 *Rom.* 23. *we who have received the fruits of the spirit, even we our selves groan within our selves, waiting for the Redemption of our body; for we are saved by hope; but hope that is seen is not hope; for what a man sees, why doth he yet hope for? but if we hope for that we see not, then do we with patience wait for it; likewise, the spirit also helpeth our infirmities: hence also faith is the substance of things hoped*

*for, the evidence of things not ſeen*; Thus the Believer is in a ſtate of hope and faith, having received but the earneſt of the inheritance, not the full fruition, not as if already perfected, is daily preſſing forward to that which is before, in groans, and infirmities in the body, waiting the Redemption thereof; to which if this man hath already attained, the end of faith and hope, and ſo the Reſurrection of the dead, where they are as the Angels, neither Marrying nor giving in Marriage; why is he then like unto us mortals, marrying, and giving in marriage, eating, and drinking, and not above ſickneſs and death? But theſe preſumptuous ſpirits that dare thus intrude into things they have not ſeen, *not holding the head*, ſo boaſting of things above their meaſure, are reproved by the wiſe *Solomon* 30. *Prov.* 12 *There is a Generation that are pure in their own eyes, and yet is not waſhed from their filthineſs*: whilſt thou pleads for a being perfected in thy ſelf, hadſt thou not been a Servant to corruption, thou hadſt not brought forth ſuch a piece of work.

In the 10. pag. thou writes thus— *thus far* R. G. *hath ſhewn himſelf one while like a Quaker* (ſo called) *having gotten many of their words, another while like a Presbyterian or Independent.* In anſwer to this I am to let thee know, that even in that wherein thou acknowledges I have ſhown my ſelf like a *Quaker*, I have therein teſtified to what partly and in my meaſure I received of the Lord, and witneſſed through and under the Miniſtry of thoſe thou calls *Presbyterian* or *Independent*.

And whereas thou reproacheſt other Perſons whom thou names in that 10. p. as *Apoſtates*, in departing from your company; that charge cannot be faſtned upon them, while they departed from among you, becauſe they ſaw and knew that you were departed from the faith *as it was once delivered to the Saints*; are the *Proteſtants* really *Apoſtates* in departing from the *Papiſts*, whom they ſaw and knew to be departed from the Doctrine of the *Apoſtles*, though the Papiſts clamoured after them as *Apoſtates*? no more are they ſuch in departing from you upon this account.

As for my ſelf, notwithſtanding of all that I have met with from among you (not fit to be mentioned among ſober men) I am not therefore aſhamed in that I have owned and confeſſed, *the Son of man before men*; knowing that as thoſe of old who believed not in him, reproached him, *with his Trade, A Carpenter, with his Country, a Galelean, with his Doctrine, a blaſphemer, with his Company, a Companion of Pub-*

*Publicans and ſinners*; So they of his Houſhold can look for no leſs from you now, who oppoſe a *Teſtimony* both to his Perſon and Doctrine; who while you diſown and reject ſuch as have teſtified unto *him* for their *Teſtimonies* ſake, you manifeſt your ſelves to be acting over again what was done of old in the like caſe, 9. *John* 22. *for the Jews had agreed already that if any man did confeſs that he was Chriſt, he ſhould be put out of the Synagogue.*

R. G.

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# *THE CONCLUSION.*

THus having anſwered thoſe objections, and taken off that diſguiſe of confuſion and contradiction that theſe *four men* have brought againſt *my Teſtimony to the true Saviour*; what I therein aſſerted, to wit, That *the man Chriſt Jeſus of Nazareth*, is the true Chriſt, and our only Saviour; and that he hath by his intire obedience to his Fathers will in his own Crucified body, by that one Sacrifice thereof, once offered for ſins, as the only propitiation and attonement whom God ſet forth, already purchaſed Redemption, Righteouſneſs and Juſtification with God for ſinners; To be revealed by his Spirit within, where by the effect and benefit thereof is witneſſed, known and felt within, by all ſuch to whom this word of Reconciliation being preached, through faith *in him* receive that attonement, ſo already done and perfected, as the ground of their faith and hope, for the Remiſſion of their ſins, and of eternal life by the Reſurrection of the dead: I ſay this bleſſed truth publiſhed by the *Apoſtles*, & teſtified unto by me, ſtands above all the weapons and darts, cavils and exceptions, formed, ſhot and objected again it, as the truth, againſt which, neither Devils nor men, Principalities nor Powers of darkneſs ſhall ever prevail.

Wherefore I would have you who have thus haſtily thruſt your ſelves forth againſt *my Teſtimony*, (if yet you may be in all meekneſs and love adviſed, and that you reckon it not below you, a poor begarly, carnal thing) re-examine this your work by the Scriptures of truth; for know you aſſuredly, that whoſoever believes not the Record that God hath given of his Son, hath made God a Lyar: And this is the Record that *John* who was ſent of God to point him out, did bear of him, 1. *John* 19. &c. *he confeſſed, I am not he, the Chriſt*, but ſeeing Jeſus coming unto him (Mark that, not meekneſs, humility, a light or

manifeſtation of Chriſt in himſelf as in him) ſaid *Behold the Lamb of God which takes away the ſin of the world; this is he of whom I ſaid after me cometh a MAN*. Mark that, the Lamb of God pointed out by *John*, which takes away the ſin of the world, was and is a *MAN* ) *which is preferred before me; he that ſent me to Baptize, ſaid unto me, upon whom thou ſhall ſee the Spirit deſcending, the ſame is he*; and this was an outward ſeeing ( with his bodily eyes ) of the ſpirit, in the form of a Dove deſcending and remaining on the man Chriſt Jeſus: *and I ſaw* (ſaith *John*) and bare Record, that this is the Son of God: And this is he whom the Apoſtles ſaw after his being riſen from the dead, and of whom they all teſtified, and believed in, as the true Chriſt, mans only true Saviour and mediator, whom God ſent forth to be a propitiation for our ſins, and to be the Saviour of the World; and this is the will of God, that we ſhould believe in him whom he hath thus ſent into the World; And this is *HE*, the Son of *David*, the Son of man, the only begotten ſon of God, to whom I have teſtified, as the true Chriſt, wherein you have taken upon you to oppoſe me; whom nevertheleſs I do beſeech and intreat, to conſider ſeriouſly (for this is a weighty matter, in reſpect of him, *the Son of man, the man Chriſt Jeſus*, a Teſtimony unto whom as Saviour you have dared to oppoſe) the words of our Lord, 8. *John* 14. (if his words, who ſpoke as never man ſpake hath any weight with you) *If you will not believe that I am he, you ſhall die in your ſins*. However, if notwithſtanding of this my labour of love in ſetting your work before you, that if it it were poſſible you might repent of this your joynt enterprize againſt the Perſon of the Lord Jeſus Chriſt, you ſhall ſtill continue your oppoſition againſt him, and his bleſſed Goſpel preached by *his Holy Apoſtles*, and left by them to us upon Record in the Scriptures of truth, and teſtified unto by me, and ſhall caſt up more reproach againſt me for the truth ſake, I can and do in my heart ſay, *the Lord lay it not to your charge*; Only let me alſo tell you, your labour will be but in vain: Read 4. *Acts* 25. compared with the 2. *Pſal. Why do the Heathen rage, and the people imagine vain things, againſt the Lord and his Chriſt? for of a truth againſt the Holy Child Jeſus whom God anointed, both* Herod *and* Pontius Pilate, *with the Gentiles and people of* Iſrael *were gathered together*; *But the Lord hath ſet his King upon the holy hill of Sion, and hath declared his decree, and hath ſaid unto him* (as never before nor ever ſince to or of any man) *thou art my Son, this day have I begotten thee.*

That I may finiſh this Diſcourſe, I ſhall only leave theſe two conſidera-

derations with *the Reader*, as being what I intended in *my Teſtimony*. Firſt, cheat not thy own Soul by profeſſing in words the *Prophets* and *Apoſtles* Teſtimony to the *man Chriſt Jeſus*, as the true Chriſt, and our only Saviour, and to Redemption through his bloud, while thou art not in any meaſure a partaker of that living faith, and lively hope, theſe Holy men lived and dyed in: An Hiſtorical bare aſſent to thoſe truths, with an hypocritical extolling of the Perſon of Chriſt in his ſufferings, mediation, and offices, as perſonally without thee, will not avail thee, in the day of the appearance of *the Son of man*, while thou haſt not through a *living* faith (being thereby ingrafted in him the true Vine) a real, ſubſtantial evidence within thy ſelf, that thou art in ſome meaſure a partaker of his Divine nature, by the workings of the Spirit of God within thee; which whilſt thou ſlights and rejects, notwithſtanding of thy pretences to his death and ſufferings, Redemption and Righteouſneſs, thou wilt find it verified on thee, *that the hope of the hypocrite ſhall periſh*.

Secondly, whatſoever Spirit in or through any man (though even an Angel from Heaven) ſhall point you, to any other name or thing, within or without, then to *him* the *man Chriſt Jeſus* even that *ſame Jeſus* whom the *Jews* Crucified, to be *he* the Lords Chriſt our only Saviour; or ſhall preach an obedience to be done and performed in our bodies, or by the ſpirit of God within us, as a ranſome, a Sacrifice, an attonement and bloud of the Croſs, to be offered up to God for our ſins, through which Redemption is to be purchaſed, Reconciliation made with God, the Law fulfilled, the Curſe and condemnation thereof taken away, and Juſtification for Remiſſion of ſins procured as the ground, bottom and cauſe of our faith hope & confidence in God for Salvation and eternal life, I ſay *Believe him not*: For this ſpirit is no other then a denyer of the true Chriſt, and of Redemption through faith in him; ſetting up another Chriſt, another Mediatour, then him the man Chriſt Jeſus, whom the holy men of old believed in; and another attonement, propitiation and bloud, than that one ſacrifice of his Crucified body and the bloud of his Croſs teſtified of in the Scriptures; as already offered up for ſins once for all; preaching him in and through all theſe only as an example, and as a good man dying without cauſe by the hands of wicked men; that we following him (the light in our Conſciences) in all his Righteouſneſs, might alſo come to God, as he did, to wit, by an obedience of works, That is to ſay, *without a Mediatour*: the dreadful conſequence of which Doctrine I

tremble

tremble to think on. I shall leave these Scriptures to be weighed and examined by such as are intangled in this snare, if their Authority have any room in them, 1 *Gal.* 6. 7, 8, 9. *I marvell that you are so soon removed from him that called you into the grace of Christ, unto another Gospel; which is not another; but there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an Angel from Heaven, preach any other Gospel then that which we have preached unto you; then that ye have received, Let him be accursed.* And this is the Gospel they preached, Rom. 5. 15, 19. *As by one MANS disobedience many were made sinners, so by the obedience of one MAN Christ Jesus, shall many be made Righteous,* 1 Cor. 15. 21, *For since by MAN came death, by MAN also came the Resurrection of the dead.*

FINIS.